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CALVINIST CONTACT

35th YEAR OF PUBLICATION, No. 1731

FEBRUARY 22, 1980

Church education: it's different!

by Burt D. Braunius

Prof. Braunius is assistant professor of church education at Reformed Bible College, Grand Rapids, MI.

Scissors and paste and old paper waste, that's what church education is made of.

"Ram it in, cram it in,
Children's heads are hollow,
Slam it in, jam it in,
Still there's more to follow."

What is church education made of? Is it a superficial kind of busy work going under the name of education? Should it be an intense, content heavy experience which bombards its subjects with hard theological data? Is it to be patterned after the sort of education occurring in the day school?

Many questions need to be answered about the unique nature of church education. This article will answer some of the questions by differentiating church education from other forms of education, by contrasting it to formal schooling, and by describing some of the possible implications for the structure and role of education in the church. In this article, certain qualities about formal schooling may appear to be stated in a critical or negative manner. These criticisms are not intended to be contemptuous but, constructive. They are intended to illustrate the need for education apart from and in addition to the school. They should point out that while schools do some things better than others, they cannot and do not aim to do everything for the education of the Christian community.

Educational literature describes three categories of education. They are: Informal Education, Formal Education, and Non-formal Education and were first defined by Philip H. Coombs:

Formal Education: the hierarchically structured, chronologically graded "educational system" running from primary school through the university and including, in addition to the general academic studies, a variety of specialized programmes and institutions for full-time technical and professional training.

Informal Education: the truly lifelong process whereby every individual acquires attitudes, values, skills and knowledge from daily experience and the educative influences and resources in his or her environment — from family and neighbours from work and play, from the market place, the library and the mass media.

Non-formal Education: any organized educational activity outside the established formal system — whether operating separately or as an important feature of some broader activity — that is intended to serve identifiable clienteles and learning objectives.²

Representatives for the three categories are: formal education — the school, informal education — the home, and non-formal education — the church. While formal education is synonymous with schooling, informal and non-formal education are broad categories and include a great variety of agencies in addition to the home and

church.

The designation of home, church, and school as educational agencies is a classical one. Cornelius Jaarsma made the distinction in *Human Development, Learning and Teaching*. In this work, he describes the role of each in regard to the education of children and youth.

Parents in the home are described by Jaarsma as having an original and primary responsibility for the education of their children. The church he states, "has an original as well as an auxiliary

education is, therefore, basically individualistic. Church education considers the family to be the basic educative unit. It is directed toward parents and children and assists parents in the instruction of their children.

Schooling has developed organizational structures which separate and segregate people. They are divided by age and grade. Children are rarely in classes with other members of their family. Children never go to school with

institution which prepares people for life. Individuals refer to themselves as being "in" school, or getting "out" of school, or "finishing" school. One gets ready for life by going to school. Church education is concurrent with life. All age groups participate, it is never finished, and it is constantly dealing with the application of Scripture to the life of the learner in the church and the world.

Schooling exists in a society to communicate the values of its constituency. Rather than being a radical or revolutionary force, it transmits a particular cultural heritage. Church education aims to radically changing society. It equips people to be witnesses, often sees societal values as antithetical to its own, and it is militant. "As custodian of the truth it zealously upholds the truth of God against error."⁷

The school evaluates student progress and growth almost exclusively on cognitive learning. It is primarily concerned with the recalling of knowledge, the development of intellectual abilities, and concept formation. Church education evaluates on the basis of spiritual fruit. That is, it is concerned that the learner does the work of God at his particular conceptual level.

The preceding contrasts are only a beginning attempt at the identification qualities belonging especially to church education. Two additional topics are unique to church education. One is content. The other is that of education through socialization in the church.

There are certain implications which should now be realized because church education is non-formal in nature: 1. Churches should avoid imitating the school as an education model but establish their own structures which are Biblical and Reformed; 2. Churches ought to analyze the relationship of their theology and ecclesiology to their process of education. 3. Church educators who are knowledgeable in theological and educational studies and are able to integrate them need to be employed or consulted; 4. Pastors, elders, teachers, and other leaders must come to know and appreciate the special qualities belonging to church education so that they can be unified in carrying out the education ministry of the local church.

Footnotes:

1. Benson, Clarence H. *An Introduction to Child Study*. Chicago: Moody Press, 1927; reprinted, 1942, p. 63.
2. Coombs, Philip H., et. al. *New Paths To Learning For Rural Children and Youth*. New York: International Council for Educational Development, 1973, pp. 10-11.
3. Jaarsma, Cornelius. *Human Development Learning and Teaching*. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1959, p. 87.
4. Ibid. p. 87
5. Ibid. p. 88
6. Nederhood, Joel. "The School We Need." in *Feed My Sheep*, p. 13. Edited by John H. Schaal. Grand Rapids: Baker Book House, 1972.
7. Kulper, R.B. *The Glorious Body of Christ*. Grand Rapids: Wm. B. Eerdmans, 1959, p. 34.



Should church education resemble classroom education?

function."³ original in that in Reformed and Presbyterian churches covenant children are members of the church visible, auxiliary in that it is to help parents lead their children. The school is an auxiliary educational agency. He refers to it as "an extension of the home made necessary by the complexity of modern society."⁴

In summary he says: "The parents use the informal milieu of family life. The church uses the Word of God and the doctrines of the Christian church. The school uses the culture and civilization as an organized body of knowledge."⁵

All these (home, church, and school) are vital for a balanced education. The role of each must be maximized. The school (formal education) is generally over-emphasized and excessively depended upon at the expense of the education of the church (non-formal education).

Differences

Consider some of the key differences between the formal education provided by the school with that of the non-formal education of the church. These are written from a Reformed and Presbyterian stance in regard to the implications of theology and ecclesiology on church education.

The school has the learner as its basic unit of focus. It is not unusual to think of a school as being child-centered. Its

their parents. Church education is a covenant family enterprise. Rigid age-grade groupings need not exist. Families are often provided with opportunities for corporate learning.

The school is permeated with an atmosphere of competition. Students are divided according to ability groupings, grades pit pupil against pupil, and athletic teams rival for victory. Church education stresses co-operation. Learning is in the context of unity in Christ. The church is viewed as an organism.

The teaching-learning methods of school and church education are influenced by structure and climate. Schooling utilizes methods which are heavily dependent upon telling and assigning by the teacher. Church education lends itself more toward a participatory learning environment. Church education is viewed as an expression of the communion of the saints.⁶

Schooling is busily occupied with the awarding of credentials. Its existence is dependent upon quizzes, tests, examinations, report cards, certificates, diplomas, and degrees. Church education knows of no such extrinsic motivators. It looks beyond statistical data to spiritual development. It is directly concerned with the spiritual nurturance of people for Christ's sake. Achievement records are not necessary to prove spiritual growth.

The school is commonly viewed as an

Viewpoint

Ontario voters may be at the polls sooner than they think

A senior Ontario Liberal party official says that Ontario voters may very well be going to the polls again by late spring.

While the federal election campaign was drawing the voters' attention to the national scene, provincial Liberals were mapping out their strategy for a possible spring election.

Ontario, you may recall, is governed by a minority Conservative government under the strong leadership of Premier William Davis. The combined forces of the Opposition Liberal party and the New Democratic Party can bring down the government whenever they want, but they have lacked one major ingredient in forcing the electorate to return to the polls... an issue.

The Conservative government, though its members were in the minority, continued to provide safe leadership... something which they have done for more than 30 years.

The Conservative strategy for the coming months goes something like this: The Legislature resumes its sittings in mid-March. From March until the summer recess, they will pass "safe" legislation; nothing too profound, nothing which would raise the ire of the Opposition to force an election.

By the fall, the Conservative government will be ready to go. It has lined up a number of election sweeteners which it

will present during the winter months and it will call the election for the spring of 1981.

The Opposition Liberals know the strategy all too well and they are not going to sit back for an entire year to allow the ruling party to call the election at their whim.

Leading Liberal officials say that the best time for them is this spring, right after the federal election. They do not care who wins federally. A Trudeau victory means that the provincial Liberals will want an election before anti-Liberal sentiments (federally) arise. A Clark victory seems more appealing to Liberal strategists. They can then pit themselves against the Conservative "enemy," both provincially and federally.

The Ontario Liberal party sees itself on the verge of victory this spring. Their leader, Dr. Stuart Smith, comes across in a warm, sincere manner. He has indicated that he will not stand for unfulfilled election promises. He says that he will go to the people with a platform which he has vowed to keep after being elected. "No empty promises, no government handouts. That's not my style," he said recently.

The doctor is a brilliant man, not arrogant. He speaks a host of languages, listens intently and seems genuinely concerned, in stark contrast to Pierre Trudeau.

Ontario's Liberal party has often been likened to the federal Conservative party in terms of its philosophy and style. One wonders if the electorate sees that when they go to the polls.

Dr. Smith's Liberals are itching for an election. All they need to do is find an issue which is strong enough to gain NDP support which would result in a non-confidence vote in the Legislature and force the election. But what issues are there? Premier Bill Davis was the only Conservative premier to stand up against Alberta's Lougheed.

Christian education, from our point of view, is an issue, but I doubt that Dr. Smith would choose to bring the government down for those reasons. Whatever the reason, whatever the manufactured issues might be, the provincial election either this year or next will be fought in the local riding and they will be centred around the qualifications of local candidates who will eventually represent us as Members of Provincial Parliament (MPPs).

Supposing the provincial election is held this spring, and I have every reason to believe that it will, then the Ontario electorate will be going to the polls four times within a year-and-a-half. We had the federal election seven months ago. We just had the second federal election. We will probably have a provincial election, and we have the municipal

elections in November when we select our aldermen, mayors, councillors, school board trustees.

Some of our readers, I know, are eyeing municipal politics and many of you will probably be elected in November. Some of our readers have already been declared candidates in the next provincial election and hopefully they, too, will be chosen to represent the people of Ontario.

Despite some of our disenchantment with the practices of our politicians we may thank our God for the freedom to choose a government and to even be allowed to seek public office ourselves. When we see the plight of so many millions of citizens of this world who have absolutely no choice in their way of life, we can be thankful that we can exercise our democratic rights to choose our representatives on at least three occasions within 18 months.

The life of the politician is but for a chosen few. We have a place there, too, if not in the Legislature or the city council chambers, then most certainly as supportive members to those among us who do want to serve God in this way.

Our prayers must continue to be for our government leaders, even in their committee room strategy sessions.

Keith Knight

Liberation Theology - part 5

Johan D. Tangelder

OUR FAITH, OTHER FAITHS

Liberation theology is a systematic attempt to pour the newest wine into the old skins of traditional theological language. Well known concepts are re-interpreted.

Salvation

What is salvation in liberation theology? Liberation theology undercuts the teaching of the Reformation — justification by faith alone. Liberationists virtually equate salvation with socio-economic-political liberation. Liberation has the marks of a "do-it-yourself" gospel. Little is said about personal prayer and a dynamic relationship with the personal God, Whom we know through Jesus Christ His Son. Mysticism and the discipline of piety appear to be incidental.

Professor C.G. Arevalo of the Loyola School of Theology, Ateneo de Manila University, Philippines, says about salvation: "What then is it that finally gets you into the Kingdom of God? If it is necessarily special revelation or interior faith or membership in the church, what is it that the saved Buddhist, that the saved Muslim and even the saved unbeliever brings with him when he meets St. Peter at the door of Paradise? And the answer is 'the operative practice of charity, deeds of charity, deeds of love!' And then we re-discover (with some amazement!) that this is what the Gospel has been saying all along. In Matthew 25, Jesus puts only one test in the Last Judgment. 'I was hungry and you gave me to eat, I

was thirsty and you gave me to drink, I was naked and you clothed me, I was in prison and you visited me.'"

Liberation

Liberation theology is committed to the liberation of men from all sorts of oppression. Frequent reference is made to the Israelites' exodus. The exodus constitutes a political act in which Israel is liberated from the bondage of oppression. "Let my people go" is the constant refrain. So liberation today must be seen in the context of political liberation.

Professor Arevalo writes that the Church must take the side of the poor. The only ministry of the Church is with the oppressed and the destitute. The Church's mission is on the horizontal level. Arevalo suggests: "Liberation is the effort of an underdeveloped people to break out of a condition of underdevelopment, dependency, marginality in which the present relations with developed nations and the dominance of ruling oligarchies make it impossible for the majority of the people to arrive at the economic growth, social development, political participation... The church is the privileged instrument; institute, raised up by Christ to work within the world, to work within history to help prepare mankind to become the Kingdom of God."

Sin

The doctrine of original sin plays no part in the thinking of the liberation

theologian. Sin is seen in social rather than in personal dimensions. It becomes concrete in the social structures of our society.

Liberation theologians have much to say about unjust social structures, but very little about individual sinners. However, sin is still man's revolt against the holy God in order to en-throne himself. Man is still a rebel by nature and prone to hate God and his neighbours. Sin leads to dehumanization and despair. God alone can transform lives.

The cross is more than a sign of liberation. Freedom without Christ's finished work on the cross and its relation to sin is a delusive dream. Donald G. Miller, a spokesman for orthodoxy, writes: "The truth that men are bound by an enslavement that they can never conquer; that however desirable freedom from the oppression of external circumstances is, such freedom can never take the place of that freedom from sin, which is God's act in Christ."

CALVINIST CONTACT

Editor and Publisher
Keith Knight

General Manager
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Accounting: Helen Van Oostveen
Advertising: Helen Van Oostveen
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St. Catharines, Ont.
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Office hours: 8 a.m. to 4 p.m.

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Phone (403) 423-4949



LETTERS

Conserve traditions of our fathers

Dear Sir:

In the report covering the annual meeting of the AACS (Jan. 4, 1980) it is noted that the Rev. A. Van Eek made the following statement: "The AACS continues to be a sign of hope in a church and culture in which the forces of reaction and conservatism are very strong and present a threat to the Churches."

We would, first of all, raise the question: "Did Rev. Van Eek make this statement as executive secretary of the Canadian Council of Christian Reformed Churches (and therefore on behalf of the Christian Reformed denomination) or did he voice only his own, personal opinion?"

We would also, in the second place, inform the readers of *Calvinist Contact* that the undersigned, The Reformed

Fellowship of Canada, is an association of concerned, orthodox, conservative, Reformed people, who react to the inroads of liberalism, subjectivism and all attacks on the Holy Scriptures and are then presumably the type of people to which Rev. Van Eek, in his statement, refers.

We call ourselves conservative, but we retain the right to define that word ourselves. We want to conserve the heritage God has given us through our fathers. We believe that God has been true to His promise that He would lead His church into all the truth. We would conserve it.

We want to conserve the confessions of the churches as living confessions for all of life. We believe that they must consistently stand under the criticism of the greater

standard, the Bible, but would emphasize that, criticism of these confessions must be adequately proven to the churches.

We want to conserve the biblical traditions of the fathers. Not simply because they are traditions. We want to conserve them because our God told us to grow this way (Prov. 1ff). We recognize that they must always remain open to the criticism of the Word of God. We want to conserve simple adherence to the Word of God in faith. We share with Paul, as we have learned from the Spirit speaking through him, the earnest desire to shun the wisdom of men (1 Cor. 1, 2).

We do believe that to be Reformed means to be reforming. We do not believe that the Spirit of God stopped His

leading with our fathers. However, we emphatically deny that He failed them. We deny that He broke with the leading He gave them to strike out in different paths.

We will be constructive as builders in the building which God has given, which He used our fathers to be building down through the history of the churches. We want to be instrumental in causing the faithful life of God's people to grow. We do not believe that this historic building must first be torn down.

We want to speak to the issues and problems of the day from the platform of the Bible. We believe that our churches and our schools need further building, not rebuilding.

We intend to speak out and react unequivocally against liberalism, wherever it raises

its head. We intend to speak out against the cry of the radically new which finds its justification only in its newness. We believe that all the new must stand the test of intense criticism. We intend to speak out against all attacks on the Bible. Not that the Bible needs defending, but the adherence of God's people to the Bible must be defended at all costs.

If any of the above represents a hindrance or threat to the churches, we invite Rev. Van Eek (personally or officially as executive secretary of the CCRCC) to point these out for us.

Thank you, Mr. Editor, for allowing the space to react.

The Reformed Fellowship of
Canada, Inc.
H. Nymeyer,
On behalf of the Board.

Another view of Moltmann

Dear Sir:

In his February 1, 1980 article on liberation theology, Rev. Tangelder gives a bit of a one-sided presentation of the views of J. Moltmann. I would like to draw that to your readers' attention, because I believe that many would profit a good deal from reading the books of Jurgen Moltmann.

Moltmann's theology cannot be simply labelled "theology of liberation." In any case, that label does not clarify much.

Tangelder writes as though he means to say that when a theology is a political theology, then that theology has gone sour. But that is not necessarily the case. For the views of every Christian are among other things, political, that is, loaded with political consequences. As such, every

theology is also 'political.'

Now unfortunately, we do not always see that as clearly as we might. For example, if in a sermon I say that the powers-that-be should make money available to assist Christian schools, no one will come to me after the service to accuse me of being political. It would be taken simply as a defense of our rights. But, if I make a comment to the effect that these same powers should assist native people to get better housing, then some people will say: this was a political sermon, let the pastor stick to his last and preach religion. Whether the remarks are perceived as 'political' depends on which end of the stick the hearer perceives himself to be.

But to state simply that Molt-

mann's theology is a political theology, plain and simple, is terribly one-sided. Some person might well draw the conclusion from Tangelder's statements that Moltmann uses the familiar words of the Bible to disguise his real intentions to formulate a revolutionary political strategy.

However, Moltmann has much more on his agenda. He has written quite a number of books this past decade. The three major ones, *The Theology of Hope*, *The Crucified God* and *The Church in the Power of the Spirit* are offered as a systematic theology. As such, all the traditional themes come up for discussion. His discussions of the doctrine of the Trinity, for example, provide a truly searching and provocative account of the

history of this doctrine, as well as formulating some new ways of looking at it.

Also in the theology of Moltmann, the congregation receives a dominant role. What is the congregation all about? What are sacraments, preaching and offices? As we ourselves struggle with these issues, Moltmann is worth a listen.

It is true that we will all have some critical remarks to make in response to Moltmann. I think we would find the weaknesses to lie elsewhere, though, than Tangelder suggests. His message is not one-sidedly to the poor. I think some people would rather soon question a somewhat selective use of Scripture. We would fall over his rather universalistic

tendencies which hinder him from making clear statements about the need for personal decision. But, I think many people would feel themselves greatly edified.

Tangelder has a few quotes from Moltmann. Let me conclude my letter with a quote, too. About divine pardon Moltmann says that it "stands at the centre of every proclamation of the gospel, the pardon that liberates men and women from the compulsion of evil, from the control of 'the powers,' from fear of forsakenness, and from the apathy of the empty life, and that gives them the courage for a new life for the kingdom in fellowship with Christ."

Rev. A.C. Groen,
Winnipeg, Man.

Objects to church's direction

Dear Sir:

In *Calvinist Contact* of Jan. 11, 1980, I was reading in Viewpoint, "Religious experiences won't get you into heaven."

When you noted in the end that a group of people in Listowel, Ont. recently left the Christian Reformed Church and organized there, a small Orthodox Christian Reformed Church, you stated: "It deeply saddens my heart. Is there no room within a denomination, for differences of opinion, however minor?"

I would like to ask you, Mr. Knight, how minor, or to say it better, how big? Where did all the appeals which were brought up by so many classes and congregations about women in office end up in simply choosing another study committee for two more years, in order to study what it has already studied for the last ten

years. By appointing a study committee where eight of the nine members are in favour to have women in office. So there is very little doubt where this study committee will come up with in the end.

It is very hard to explain this action in any other way than as a decision which would gain 2 years of time for the churches to get used to the decision of 1977.

In the case against Dr. A. Verhey, synod did even worse. Synod came very close to commending Dr. Verhey for the work he had done in coming to conclusions which have been demonstrated to be contrary to the Scriptures.

And there are many more issues. What did synod do years ago against Dr. Harold Dekker, what about Harry Boer, etc.? Dr. James Daane, a Christian Reformed minister,

who is professor of theology at Fuller Theological Seminary, is an outspoken supporter of Dr. Harry Boer. So Dr. Verhey was

getting support of his views right in synod by Prof. Stek and Prof. Van Elderen. Minor differences, you write in

Calvinist Contact. Shame on you, Mr. Knight!

D. Smid,
Winnipeg, Man.

Broader view of church

Dear Sir:

As a long time Protestant subscriber of *Calvinist Contact*, I'd like to tell Mrs. Marie Falsevac that I understand and agree with her response as a Catholic (Jan. 18) in regard to the article by Rev. J. Quartel in the Dec. 21 issue.

I do not know from which resources Rev. Quartel got his knowledge, but I was never taught that the Catholic Church practices Mary-worshipping. I find it sad that the Rev. Quartel does not know the difference between worship-

ping and honoring and that, especially in this time and age, he does not have a broader view about the Church of Jesus Christ.

It should not harm him at all

that, besides Christian Reformed Church history, he took up some general study about Christianity and history.

K. Brunemeyer,
Brampton, Ont.



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Church Page

Some family!

How big is your Christian Reformed missionary "family?" Just over 250 adult missionaries working in parts of Africa, Asia and Latin America! God is using them side by side with national Christians in building his church and extending his hand of love and mercy. Your partnership is very important. It helps place churches with a Reformed witness in a sin-darkened world. You are greatly appreciated. — Your CRWM Team.

First Chr. Ref. Church,
Brandon, Manitoba

Help to spare

The Canadian Mid-West Young Peoples League comprised of the Winnipeg, Emo, Thunder Bay, and Brandon churches has committed itself to support Harold and Kathy Bowie in their missionary work in Asia. It also has adopted a child through Plan Canada. The combination of these projects commits the league to come up with over \$200 every month. The Brandon YPs is prepared to do its part and is ready to work. Therefore, if anyone wishes to have some work down feel free, contact: Dick Vreeman, or Joyce Vanden Ham.

First Chr. Ref. Church
Brandon, Manitoba

Note of thanks

Dear Brothers and Sisters in Christ: On behalf of our congregation, we as council of Covenant Chr. Ref. Church want to express our sincere

appreciation and thanks for the prayers and support from the West End congregation during the period leading up to our organization.

We were also happy to see many people from West End witnessing our happy event. The Word of God proclaimed by Rev. Pols on Isaiah was appreciated and very appropriate. Your delegate, John Van Vliet, gave us a beautiful pulpit Bible and guest book on your behalf. These gifts will be used for many years. We also appreciated the gift of flowers to grace our pulpit on our organization Sunday. The flowers were further enjoyed by Mrs. Henny Stiksma. Again thank you and we look forward to continuing cooperating as God's people as we witness and proclaim God's Word in West Edmonton. Sincerely yours for Covenant Congregation,

John Feddes,
Covenant Chr. Ref. Church,
Edmonton, Alberta

Witnesses, where are you?

A witness, according to Webster is "one who has personal knowledge of something." Have you ever been in a situation where you were the one who knew the secret, the one who knew what others did not know? Then you must also have experienced how your actions and reactions are not only determined by what happens around you, but also very much by what you know and by what you perceive to be true.

Witnessing is letting on that you know what you know. If you let on that you do not know, when in fact you do, you are

also witnessing, but not to what is true.

Wherever we are in company with others and sometimes even when we're alone, we witness. We witness in our actions, in our behaviour, our decisions and our choices and sometimes also in the words we speak. Next Tuesday, our entire congregation is expected to meet, including both those who did and those who did not attend our "Witnessing Where You Are" conferences, for a discussion on witnessing.

Chr. Ref. Church,
Waterloo, Ontario

The contest is lively and vital

Everyone is invited to participate in "Give the Gift of Life" month which has been set up by the Young People's League Board. Anyone who is 18 and over (17 with parents' written consent) and in good health is eligible to donate blood.

There's a contest between the three districts of the Young People's League; London District, Sarnia District and Chatham District. So, help out your district by giving this month. (If you have given since November 1, 1979, that donation may be counted, since you can only give every three months.)

Please let your Young People's Society president know when you have given and sign the log book at the clinic when you give, so that we can keep track of all the donations.

Blood Donor Clinics will be held in Blenheim; in Sarnia; and in London. If you cannot possibly make it to one of the above noted clinics, the regular clinic is in London.

If you have any further ques-

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tions or need more information about donating, please contact your YP president or secretary. Thank you for your cooperation and support in helping our league follow up on our theme "Together We Serve."

Bethel Chr. Ref. Church,
London, Ontario

Charting a new course for First Church

Our congregational meeting was well attended. After a lively discussion, the congregation decided with a two-thirds majority not to move into the direction of having "koinonia groups" become an integral part of our congregational life. In other words, it is the wish of most that we continue with our present structures for fellowship and study of God's Word. The matter of relocating the church or eventually merging with the Second Chr. Ref. Church or developing an intensive innercity ministry and the like, was not discussed and will hopefully be dealt with in the new year.

I would like to make it very clear that much can be done, in my view, within the present structures, to give First Church a viable future. Since the congregation has expressed its mind, it behoves all of us to

take hold, enthusiastically, of the challenge before us. As for me, I will give of my energies to that end. I trust you will join me.

First Chr. Ref. Church,
Edmonton, Alberta

ANNOUNCEMENT

With thanks to God, the Christian Reformed Church of Brooks, Alberta, will dedicate their new church facility on February 29, 1980. It is located at the end of 11th St. W., one block north of Cassils Road. Sunday services are now at 10:00 a.m. and 2:30 p.m. again.

Church News

Christian Reformed

Called

—to Aylmer, Ont., Rev. Henry Boekhoven of Kalamazoo (First), Mich.

—to Waterdown (Bethel), Ont., Rev. Jack Quartel of Ottawa (Calvin) Ont

Accepted

—to Thunder Bay (Bethlehem), Ont., Rev. Ralph Fluit of Simcoe, Ont.

—to Gereformeerde Kerk of Daarle, The Netherlands, Rev. Leonard Van Staalduinen of Lucknow, Ont.

New address

Rev. Leonard Van Staalduinen, Dalvoordeweg 10, 7688 PP Daarle, The Netherlands, effective immediately.

New clerk

Palmerston, Ont. (new church) — Mr. G. Hietkamp, R.R.#1, Palmerston, Ont. N0G 2P0. (519) 343-2801.

Montreal, Que. — W.H. Jager, 102 Franklin Rd., Beaconsfield, Que. H9W 5X6.

Proper wording

At the meeting of Classis Toronto on Jan. 24, Classis Toronto concurred with sadness and regret in the decision of the Toronto (Second) consistory to acquiesce in the resignation of Rev. J. Byker as a minister of the Word and sacraments in the Christian Reformed Church. The synodical deputies of Classes Chatham, Hamilton and Huron concur in this decision.

J.M. Evenhouse,
stated clerk

BULLETIN SECRETARIES

Please send copies of your church bulletins to:

Rev. John Van Harmelen,
41 Skyway Village Estates,
Palmetto, Fla. 33561.

PASTORAL PONDERING

With faithful dedication or out on a \$4,300 limb?

I have recently finished the book by Francis Schaeffer *How Should We then Live?* He takes his title from Ezekiel 33:10 and he points out the hopelessness of modern man who has turned his back upon God in every area of life, particularly in philosophy, theology, politics, art and music. This week I also heard a commentator on the radio state that the Canadian people were almost helplessly looking for a national leader to whom they could look for leadership out of the political, social and economic morass in which we find ourselves. He hoped that such a leader would not be another Hitler, although he did draw a parallel to the situation in Germany in the early 30s.

Where will we find a leader who can relieve our helplessness and inspire us to hope again? As the people said to Ezekiel: "Our transgressions and our sins are upon us . . . how then can we live?" God gives the answer in verse 11: "As I live, says the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live."

There is a leader whom we can follow who has the answers to our modern dilemmas. 2,000 years ago, twelve men found the answer by following the man from Galilee. Today he is still the only answer for us. How can we show the world that he is the only leader worth following? We must set the example. We must become dedicated to this leader so that the world around us will sit up and take notice.

An article in the *Cobourg Star* recently indicated a good example of such a witness. Here is a group of Christians, followers of the man from Galilee who, in this time of run-away inflation and economic weakness, are willing to face even such hurdles as a loan at 15½% interest in order to establish a center for Christian education in Northumberland County. \$214,000 to be invested in Christian education! A budget based on \$4,300 per family! Maybe that will make the world sit up and

take notice that we Christians mean *real* business when we claim to follow a leader!

Surely the goals set by the Northumberland Christian School Society are humanly impossible to meet. Just as surely the God who calls us to follow his Son can and will provide in all things for those who follow him! Praise God for youthful followers!

Grace Chr. Ref. Church,
Cobourg, Ontario

The janitor, a neglected contributor?

In my reading this past week I came across an article in *Centraal Weekblad*, a Dutch church paper, which says that being a janitor is a lonely occupation. The article gave a report on the annual meeting of the Protestant Christian society of janitors. The president of the meeting said that many people do not realize all the work caretakers end up doing. Often people do not sense what is all involved. Mention was also made of the help the janitor's wife often gives. The still popular preacher and speaker Rev. J. Overduin spoke on the place of the janitor in church life. He spoke of the waste that so characterizes our culture and has, as a matter of fact, put our culture in real crisis. Lack of respect for authority, etc., is also experienced by janitors. As such, Overduin encouraged caretakers to know other people as well as themselves. Often we are called on, he said, to accept others as Christ has accepted us. And while I am on this subject, I think it in order to say a thank you to our janitor, Ted Hoekstra and his wife Tina, for always keeping Grace Church so very clean. Let us also, especially with winter upon us, give them our full cooperation.

Rev. Ralph Kooops,
Grace Chr. Ref. Church,
Chatham, Ontario

Young people raise over \$8,000 for Appalachia

Every year our Young People's League from Niagara has a fund-raising project. Niagara League is in the Classis Hamilton district. It has twenty-two Young People societies and approximately seven hundred paying members.

After many nominations, we chose to raise money for Appalachia Reach Out (ARO) which is a charitable Christian mission organization. This mission is located in a small town of Inez in Martin County, Kentucky, U.S.A.

Eleven years ago, Martin County was declared the poorest area of United States. Later ARO was founded to bring the love of Jesus to these very poor people. Their theme is "Christ's Love in Action."

This is so obviously shown in



Young People raise \$8000 for Appalachia.

many ways, not only in their material needs which is a vital aspect of their witness, but also spiritually.

Bible studies, Sunday school, counseling, visiting shut-ins and nursing homes and operating a second-hand

clothing store is part of the busy schedule at ARO.

Every summer, a team of dedicated young people go to Martin County for five weeks to teach Vacation Bible School as well as the other activities. In 1978, I had the privilege of being on that team, an experience I will never forget.

Living in the Appalachian Mountains in "hollers," these people once depended on coal mining as their income. New techniques were developed and outsiders took over and now strip-mining has made the rich richer and the poor poorer, and emphasizing the disparity between the two.

Recently ARO has purchased some land and an all purpose building was put up. This is where the Young

Peoples come in. We set a goal to raise \$5,000 to help ARO.

For one year, Niagara has been very busy with various projects to raise the money, such as, car rallies, square dances, a volleyball-a-thon, a masquerade party, collections and different society activities.

Since our League has so much enthusiasm, we've raised much more than our intended goal. The cheque was presented as a complete surprise to the recipient, Frank Deppe, President of ARO., which read \$8432.47! Now that's Christ's love in Action!

Thanks to all those who financially and prayerfully supported ARO to help us reach more than our goal.

Margaret Dekker,
Niagara League

New Education wing opened for Ottawa church

by P. Runia

After nearly two years of planning, the congregation of Calvin Christian Reformed Church in Ottawa, Ont., rejoiced in the opening of their new Christian Education Wing, which was dedicated on Sunday, November 11.

This two storey extension to the original church building at 1475 Merivale Road, provides an

additional 3,500 square feet of space. The new wing consists of five medium-sized teaching rooms, a large council room, a library, a pastor's study, wash-rooms, and cloakroom facilities. The entire floor area has been carpeted while walls are decorated in soft pastel colours.

The exterior of this addition is yellow brick to blend in with the original church structure.

At the same time, substantial landscape improvements have also been undertaken with the planting of new trees and bushes, resodding of all grass areas, and the installation of new walk ways.

The original church building was built in the 1950's, at a time when a sanctuary was a higher priority than classroom space. In the last two decades, Calvin Church has experienced a

steady growth with current membership being about 200 families (800 members).

Due to this growth it became increasingly apparent that additional space would be required to accommodate the many church societies, Bible study groups, Christian education programs, and various outreach activities.

These new facilities are already fully used by the

Sunday and Tuesday Church Schools, Cadet and Calvinette clubs, young peoples and young adults, ladies study groups, senior citizens groups, and neighbourhood Bible study groups. The Calvin congregation is thankful to God for these new facilities which are more than adequate to meet the needs of the church in the foreseeable future.

A small seed is planted

by Ken de Boer

On January 29, the organizational meeting of local Wellington South of the Christian Farmers Federation of Ontario (CFFO) was held at the University of Guelph. You may say, "So what, that doesn't sound very important," and I would have to agree it is not a very earth shattering statement.

This organizational meeting is outstanding due to the fact that the average age of the members at this meeting was only 20. All the members are students at the University of

Guelph studying agriculture in either the Degree or Diploma program.

This new local had its beginning in September of 1979 when four U of G students approached the provincial board meeting of the CFFO. At that time two basic proposals were made by the delegation. First, they asked that the CFFO amend their membership clause to allow students to become full members at a reduced rate. Secondly, it was suggested that the student members generated by this lowered rate be given some

research responsibility.

At the annual meeting of the CFFO in December the students again presented their proposals and the constitutional amendments were unanimously accepted by the delegates from across Ontario. The students' first proposal had been accepted and they were assured that they would be given an active role in the organization.

From this point the onus was on the students to form a local in the Guelph area. Thus it was that on January 29, 12 students joined the CFFO and local

Wellington South was born. Two of our members were already CFFO members and one membership was received the following day, to give us a very encouraging beginning with 15 supporters.

On the day following our organizational meeting, we received our first opportunity to become active in the Federation with the receipt of our first assignment from Tom Oegema, chairman of the research committee of the CFFO.

It is not our wish that the

local Wellington South remain as a student group, but we hope that farmers and other interested individuals will join us in our collective attempt, both as a local and as a federation, to deal with the problems facing agriculture today.

Finally, we would like to encourage students at other colleges and universities to organize as we have, so that they, too, might have an active voice in the policies set by the CFFO today which could affect them in the future.

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Small Talk

On the wall beside our kitchen telephone hangs a calendar, courtesy of our bank, which offers me two square inches of blank space per busy day. It has forced me to develop my own writing code. My sisters, friends and neighbours have also come to rely on such assistance for their memory. How else could we keep track of ptlck spprs (potluck suppers), dtl appts (dental appointments), and dnr cmte mtgs (dinner committee meetings)?

How else would we remember to bake a cake for the Young People's party, to visit old Mrs. Brown on her birthday and to take our turn to drive the neighbourhood gang to hockey practice? Not to mention all-candidate's meetings and our monthly stint in the hospital's gift shop. Our minds simply can't cope on their own anymore with all that tugs at our attention.

There was a time, although long, long ago, when I did not need a calendar. My children were small then and blissfully unable to join anything or go anywhere beyond the backyard, and neither could I unless I exhausted myself first by finding a babysitter. Come to think of it, in those far-off days, I didn't even have a telephone to hang a calendar beside! Life was beautifully simple then, at least from this vantage point in time.

Meanwhile, my calendar had me pondering time and eternity recently as well as a few other issues of life. It was

on the day that I exchanged last year's frayed model, saturated with blue, black and red scribbles, for a fresh almost fearfully blank new one.

I scrutinized the virgin pages looking for a few specific dates. Eternal child that I am, I wanted to know what day of the week my birthday would be on. And my husband's. When would Easter be this year? I also had to jot down my first few commitments. Some only a few days hence, others as far away as February. Then, as I marked a few dates in August and October, I suddenly felt very presumptuous. Who was I to casually map out the year for myself? To spend my days in advance.

One of these 366 spaces, blank or pretentiously filled out already, might well be earmarked for my funeral on that one calendar of which we, mere humans, are never allowed to turn the pages beforehand. One of these many squares might see me in the hospital, at the sideline, while the rest of the world would continue on its way, in spite of my absence of many a marked event.

And not only was my personal future and that of my loved ones hidden here. Who was to say that on one of those innocently blank days the world would not explode into another war? Did it scare me? Did I throw out my calendar, overwhelmed by a sense of fate? Or overwhelmed perhaps by guilt for arrogantly taking charge of the days to

come? No, instead I hung it in its place, marked and all. I knew I needed it very much, for my memory isn't all that good anymore. Also, it brings order in my life, the beautiful, God-ordained order of days, weeks, months and seasons, for me to use wisely and well.

But I *did* look at it with different eyes. I realised again that every square inch of that calendar, every day of every month, would be in God's hand. (Ps. 31:15).

My days, Brehznev's days and those of the Ayatollah Khomeini as well as the days of all whom I love. And I knew again what really I had known all along, that every potluck supper, every anniversary, should be marked with the mental note: the Lord willing.

Then, before it met its unglamorous end in the trash can, I flipped the pages of the old calendar once more. And I was made aware of some more comforting and humbling facts. There was the date last winter on which we had planned a big event for our church, but a steady, freezing rainfall the night before had made us utterly helpless. Instead of coming together that day as a congregation to witness our collective knack for organizing things, we all sat at home, pondering our human limitations.

I noticed that week in March again, filled to capacity with commitments and I remembered how tense I had been and how I had fretted with worry that I

would not be able to pull it all off. Only to admit in the end that, yes, God had indeed helped me through, even though I hardly had entrusted Him to do it.

As I scanned a few more pages, I was reminded of some beautiful red-letter days for our family and happy memories came flooding back.

Then two glorious weeks of nothing. Holidays!

The last few pages fairly brimmed with meetings, visits and other more or less urgent reminders. It had been hard in those days not to see that agenda as a slave driver which of course we should never allow it to be.

Actually, looking back over such a busy schedule is a great help in learning to live one day at a time. After all, the bazaar was a success and we *did* find time to visit old, lonesome Mrs. Brown regularly and (surprise!) the world did not alter its course when we decided to neglect a meeting in favour of keeping a frustrated, teen-age son company one evening.

And all those squares on that about-to-be discarded calendar had been days which the Lord had made. Glorious days, difficult, sad, busy, quiet days. The Lord had made them all just as He would fashion all of this year's days. I prayed that I would rejoice and be glad as I would receive them, one at a time, from His hand.

Lynn Miller

PASTORAL COUNSELLING

The cord of marriage

Ralph Heynen

Someone once said that marriage is like a rope. Not a rope with which you hang yourself, despite all the jokes they make about marriage, but a rope that unites two lives into one. A cord or a rope is made up of twisting smaller cords together. In marriage, there are various cords that have to be wound together in order to make a strong rope that binds two people together in a healthy and wholesome way. Marriage doesn't just happen anymore than the strands of a rope are automatically brought together. They have to be twisted and wound together into one solid piece of rope.

You know what happens to a piece of rope if some of the strands are broken or if some of the strands are missing. A rope where one or two strands are missing soon breaks, because the other strands have too much stress on them. To weave a relationship that is strong enough to stand the test of life, we need at least four different strands that have to be wound together in the cord of life.

First, and possibly the most important one is "communication." We talk about communication in every area. We talk about the communication gap between the generations, between labor and people in authority or in business, and in almost every institution. Communication is a most important factor in marriage. It's surprising how little some couples know about each other when they marry. Perhaps it's not so surprising at all, because we spend so much time during our courtship in putting on a good front, a good appearance, making ourselves presentable and by doing this we may even hide ourself.

I saw a cartoon a while back of a

couple on their wedding night. She was taking off all the stuff she had put on to make her look beautiful: her cosmetics, her false eye lashes, contact lens, her under garment padding, etc. This man really didn't know his wife until he saw her after she had taken off all the stuff that made her look beautiful. We tend to hide things from each other.

There is something that wants us to make a good impression upon the other person because we don't want to lose him. Each partner must be willing to be fully known. We ought to be willing to show what we are really like. This takes time. A man says about his wife: "She loves me but she really doesn't know me." Communication means that we show ourselves as we are to each other in marriage and part of the cord of marriage is learning to talk and to listen at two levels of understanding. We have to talk in times when there is conflict and when there are difficulties. We need to talk about things that really mean something to us so that we get to know each other and in that sense love each other. "I love you," ought to be based on the fact that we know that we like the other person.

A second cord that ought to be woven into this rope is "commitment." The wedding form speaks about commitment. "I take thee as my lawful wedded wife." When the ring is given it is a pledge of enduring love and faithfulness. This thought — commitment — seems to be lost so much in marriages today. Many marriages begin very immaturely. They don't know each other too well and they're not too well acquainted about what marriage is really like.

Throughout the years, I've always insisted that I have a chance to talk to a

couple a few times before I perform the ceremony so that they know what it is all about. That doesn't mean sex instruction, because that's hardly the place for that, but how well do they know each other. Have they ever had a conflict or quarrel? Have they been able to patch it up? The real test of the relationship comes when a partner discovers that his mate isn't all that he thought she was going to be. The ideal marriage is one in which he says, "But I am committed to her for better or for worse." The one great problem in marriage today is the lack of real, genuine commitment, commitment to the permanence of marriage, the growth of marriage, so that we can give of ourselves fully and completely.

The third cord is "understanding." It's needed to fulfill marriage. A couple may talk freely with each other and be committed to each other, yet not really understand the other person. When the other person has an accident or becomes sick or has some particular problem, he doesn't want sympathy, but understanding — to be ready to understand what this person is going through and why he is going through it. Everybody wants to be understood.

Understanding means that we can agree on the value of money or we can agree on the matter of bringing up our children. When people have been married after a number of years it sometimes requires a good deal of understanding because there are changes that take place in a person's life — changes in our appearance. We may be in good shape when we first married and after a bit we tend to put on a few pounds and we lose a bit of that boyish or girlish look. When we are committed

to each other we understand what happens and we are able to come to grips with what is happening in the life of the other person.

Finally, we need "grace." I know we talk a lot about love, and love is important. I think love also includes grace. God's love for us, for example, also shows his grace. When we have failures in our marriages and when there are difficulties that we have to put up with, the other person must have the grace to say, "I can accept you — I may not like what you are doing, but I can accept you and I can forgive you."

There is grace for people who are weak, grace that helps them to become courageous. There is grace for people who are timid so that they become strong to face life's responsibilities.

That's the way we ought to live together — ready to accept, ready to forgive and ready in this way also to twist together the cords that make the rope that binds our marriages together. The grace that we see in our lives is only a reflection of God's grace to us. The love that we have for others is only a reflection of God's love for us. When we see this, this is also the approach that we take to each other. If God can forgive us, can't we forgive each other?

THOUGHT FOR THE WEEK:

A life that is fractured and splintered is never comfortable. A marriage that is fractured and splintered is a terrible thing, but there is a way by which we can bring together all the factors in our lives; it is by a vibrant faith in God who tends to unite our lives and to bring about greater peace and unity.

Robert Burns, bard of Scotland and poet international

Scotland, the remote northern part of the main island of the British Archipelago, has a rich history, reaching back into the 5th millennium B.C. And although its past only begins to be documented with the arrivals of the Romans at Scotland's southern borders, we are aware that long before that there lived humans in the Scottish Highlands as well as in the Lowlands. The geographer, Ptolemy, gives us the names of some of the tribes in antiquity living in Scotland; the people he speaks of were likely Celtic people — relatively recent arrivals from the European mainland — and it is doubtful whether he gave an exhaustive list of the different nations or tribes living in Scotland at that time.

Later on, during the time of Roman occupation of parts of Lowland Scotland, we hear often the name of Picti or Picts, a tribe which may have escaped the eye of the geographer and traveller Ptolemy.

The Picts, a people of uncertain origin and speaking a non-Indo-European language, that is a language totally unrelated to most European languages, have undoubtedly to a certain extent contributed to the racial and psychological make-up of the people of modern Scotland. Later, c. 500, part of the Irish Celtic tribe of the Scotti colonized the west coast of Scotland, ultimately giving their language and name to ancient Caledonia. When we add the Anglo-Saxon element penetrating from the South at about the same time and the incursions and settlement some hundred years later by the Vikings, we have the perfect makings for a minor ethnic melting pot.

In evaluating the person and poetic genius of Robert Burns, it is no doubt helpful to know a little of the history and the ethnic background of the people of Scotland. For Burns, if ever there was a personification of the Scottish soul, no matter how great in his own

right he was, is no more than a reflection of the spirit of Scotland, although an extraordinary bright one. For, as the Scottish psyche was moulded by the fusion of the characteristics, traits and emotions, poetic or otherwise of Celts, Anglo-Saxons and Norse, so in Robert Burns, this psyche found its most profound expression and eloquent spokesman.

One thing strikes us time and again and that is the undisguised humanity characterising Burns' person and his work and there can hardly be any doubt that this is what made Burns so popular among his people.

It is not hard to relate to Burns. Most of us can identify with him in his often difficult economic and financial position. Life was hard and much unrelenting toil during his largely unsuccessful career as a farmer was Burn's lot.

His contemporaries must have understood Burns when he used his sharp pen to denounce injustices and his exposure of hypocrisy earned him sympathy and enemies alike.

In Robert Burns' times, social tension was mounting. In France, just across the channel, the prelude to the French Revolution was being enacted and Europe was in a state of ferment through the theories and scientific works of the apologists of reason and the defenders of The Enlightenment.

No wonder Burns' satires and often unhinging poetry, found an eager reception. The great majority of mankind was in the same boat as the poet and, like him, lived on an economic level far below the poverty line.

That Burns comes across even in our time as so perfectly human is perhaps due more to his ability to express his feelings in a poignant and often humorous way than to anything else.

What ever modern society's deficiencies and despite the

continuing economic necessity to engage in work for a daily living, at least in our country, few go hungry or are doomed to a diet lacking in the essentials for good health.

Things were different in Burns' days. The poet's health was prematurely undermined by excessive labor and an unbalanced, monotonous diet.

Was Robert Burns' poetry and verse making a personal revolt against a hard and difficult life? There is reason to believe that if not a revolt, it bore him above the cares of economic reality and where back-breaking labor led to nothing but an insecure and fettered existence, he must have felt that on the other hand, to engage in poetry, seriously or on a ribald level, led to a degree of artistic and personal satisfaction. And yet, only a person with the love for letters, history and music as displayed by Robert Burns, could make his mark in the field of poetry. An irresistible urge to express his genius has bestowed on Scotland and the world the work of this man who could be so raw and sharp in his poems, so irreverent and mercilessly rallying against the establishment of his days.

It is somewhat sad to see that Burns did go a little far in slamming the religious scene of his days. Of course, it was the thing to do in the salons of Paris, where bewigged "savants" in imitation of Voltaire, displayed their wits at the expense of the Church. Too bad that Burns joined in the spirit of the Parisian salons, which were essentially so foreign to his roving, unfettered Scottish mind.

But then, introspection and analyzing his own motives and impulses was never Burns' strongest point. If ever there was a genial poet, a man of artistic ability, who was able to bring to new life and mould into language, the language of Scotland, the sum of the sentiments of his ancestors, the Picts, the Scotti, the Anglo-Saxons, the Norse and pour its

essence into a moving, lifting cadence of melodious poetry, it was Scotland's poet par excellence.

And as Scots the world over will be stirred forever by the words of Robert Burns' verses and feel momentarily the tug of a nostalgic longing for their stern ancestral homeland, so people everywhere will recognize and find themselves in Burns' poetry.

Both Scots and non-Scots will laugh at its humor; at times they will be startled by its vehemence or even saddened by its irreverence, but then again, they will find themselves with the poet beside lake and stream, in the free air of Scotland, where lassies with flowers in their hair walk along green country lanes and poets utter their laments on solitary river banks, as Burns did in the last stanza of "Ye Flowery Banks."

"Wi' lightsome heart I pu'd a rose

Frae aff its thorny tree,

and my fause lover staw (stole) my rose,

But left the thorn wi' me."

And all will marvel at the poet's way with words.

Such was the power of Burns' genius, a genius towering over the restricting bonds of earthly woes.

Burns loved Scotland and its language. He loved life and most people even if he indulged occasionally in satirizing them. He will be remembered for his poetry by ordinary people and literary figures alike.

To the writer he is dear for many reasons, not the least of which is for his snatching from historical oblivion much of Scotland's treasure of disappearing folk ballads. For often, only the old Scottish tunes, perhaps many centuries old, were still known. Burns' musical ear — for besides being a poet he was also a gifted musician — chose unfailingly anew the right words to suit the mood of the ancient tunes. And we see him revealing new, harmonious

melodies using both the ancient airs of Scotland and his own poetic inspiration.

We also love him for bravely bearing a life of toil on the farm and in pursuit of salvaging Scotland's ancient folk literature.

Above all, we respect him and honor him for his profoundly moving words of thanks and appreciation to the woman who attended him in his dying days.

The words of the poem: "O, wert Thou in the cauld blast" reveal to us a Robert Burns who was mindful of others and not blind to human virtue and tenderness. Perhaps this is why we like him best, better even than for some of his other poetry in which he expressed his passions, his indignation and even sometimes his rage, all sentiments of a personal and subjective nature.

His was a flaming and exalted poetic genius, both raw and humane.

The evaluation of Burns' genius is going on. The last opinion in this respect has not been aired yet, for his was too vast and strange and too many-sided a talent to be comprehended by one or even half a dozen generations.

We love him for his greatness, but also for his stumbling behind the plow, and we see him stare at the Mountain Daisy about to be crushed by his plow and we love him the more for his eye for all things created.

On January 25 it was exactly 220 years ago that Burns was born.

May in another 2 centuries or so hence Scotland and the world be full of flowers and lassies and empty of the injustices which so sorely irked Burns, and may by the banks of Scotland's rivers forever linger the memory of his footsteps, and in its fields always bloom the crimson tipped Mountain Daisy.

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How to enjoy a "dull" sermon

by Russell J. Fornwalt

Mr. Fornwalt is an occasional contributor from New York City.

Is it the Sunday sermon that's really dull? Or is it the (alleged) listener who is? This is somewhat akin to that "which came first, the chicken or the egg" question about which the world has been wondering since Year One.

"What a dull sermon Rev. Bishop preached this morning!" we can all say very glibly and super-critically. What we may not realize or be willing to admit, however, is that in order to have dull sermons from the pulpit there must also be dull listeners down there in the pews. You just can't have chickens without eggs or vice versa.

After all, a sermon is a relationship. It is a relationship between the preacher and the church attendant. In order to gain from that relationship both parties must contribute something to it.

We all want the minister to be interesting, instructive, inspiring and insightful. In fact, we expect and even demand a lot of input on his part. "After all, what are we paying him for?" asks John Blame.

But if the sermon is to be meaningful and interesting, it also requires some input on the part of the listener. It's a two-way aisle, so to speak, and if the sermon turns out to be a dud, it's not entirely the fault of that man up front.

Let's see, therefore, what we can all do to make even the most insipid sermon an

exciting adventure. The advice in Luke 6:38: "Give, and it shall be given unto you," applies just as much to our participation in the minister's sermon as to any other aspect of life. Here, then, are several ways to really enjoy the really dull sermon.

Stay awake and alert. If this suggestion sounds elementary, well, it is. It's a waste of time, or course, to sleep through anything whether it is a classroom lecture, a radio program, a movie, a football game or a chess match. Besides, sleeping in church is discourteous and may be indicative of the wrong kind of night before.

If you are half-asleep when the minister says "the wicked flee," you may think he means "the wicked flea." Or when he says "David danced before the ark," you'll be all confused. Does he mean that David danced in front of the ark? Or did David dance before there ever was an ark? Or does he mean that David danced first and then the ark danced?

You'll find that even the duller sermon can stimulate your thinking and give you new insights and interpretations. Of course, it all depends upon how wide awake and alert you remain while the preacher expounds, propounds, pounds and perhaps even confounds.

Find yourself in the sermon. The best way to enjoy a novel, a movie or a television soap opera is to be one of the characters — vicariously, of course. As quickly as possible try to identify with a member of the cast. See yourself as the hero or the heel, the victor or the

villain.

A sermon, too, is much more interesting and exciting when you find yourself in it. If the minister's topic is "David and Goliath," which of the two are you?

The minister may be talking about Noah, Sampson, Daniel, Ruth, Esther, Lot's wife, Solomon or Joshua, but he really may have you and your circumstances in mind. The "lion's den of difficulties" which you are currently in could make Daniel's look like a Sunday school picnic.

Listen critically and analytically. Don't just sit there and listen. Try to listen critically and analytically. As the sermon progresses, evaluate the appropriateness of the material and illustrations to the general theme or text. Is the minister roaming and rambling all over the lot, or is he getting right to the point in short order? Is his message applicable to the present time?

Is the general tone of the sermon moralistic, optimistic or pessimistic? Is the minister on the "upbeat" side, or is he an apostle of gloom and doom? Is he straining to be entertaining or patronizing? Is he

competing with Bob Hope, Milton Berle or Johnny Carson? Does he come through as overly pious or too-too self-righteous?

Does the minister appear to be reaching and teaching the congregation, or is he merely performing ritualistic exercises in preaching, beseeching and screeching? Is he waxing oratorical, or does he pursue a more intimate conversational style? Does he give you the impression that he is speaking only to you?

Do your homework. The conscientious and dedicated minister spends hours preparing a sermon. He puts a lot of effort into reading, research and writing, not to mention memorizing the material as some ministers do.

The conscientious and dedicated listener also does his homework. If you know the minister's subject in advance, you might read up a little on Adam and Eve, the Sermon on the Mount, Parable of the Talents, the Nativity, the Resurrection, the First Commandment, Creation or whatever.

As you may know, many opera enthusiasts do their homework before they attend a

performance of "Aida" or "The Barber of Seville." They read the "libretto" in English in order to become familiar with the story which is usually sung in a foreign language.

The more Biblical knowledge you can put into a sermon the more you will get out of it. If you feel that the minister is quoting Matthew, Mark, Luke, John, Paul or Micah out of context, make a mental note and discuss the matter with the minister at a convenient time. Personally, I have always found that preachers welcome, appreciate and profit by reactions and responses, positive and negative, on the part of the people.

Join a sermon discussion group. In some churches, small groups of people meet for coffee, doughnuts and discussion of the sermon immediately following the Sunday morning service. While the message is still fresh in their minds, they critically, but constructively, evaluate the minister's discourse, diction, delivery, decorum, dress and anything else they can dream up.

In some cases, the
Cont'd on page 10

Weet U nog wel in Holland,
die lekkere zoute en zure haring
die je zo maar langs de weg
aan een karretje kon kopen?

Wat zegt U?
„Dat was in die goede, oude tijd,
niet meer te achterhalen?”

Niks hoor!!! Die verrukkelijke haring is er nog,
even mals en hartig,
even smakelijk en gezond,
vol vitaminen,
rijk aan eiwitten
en een paraat middel tegen
flues en mid-winter blues!

Een heerlijke hap zeebanket,
bereid op de oer-oude Hollandse manier
en te koop bij elke goede delikatessen zaak.

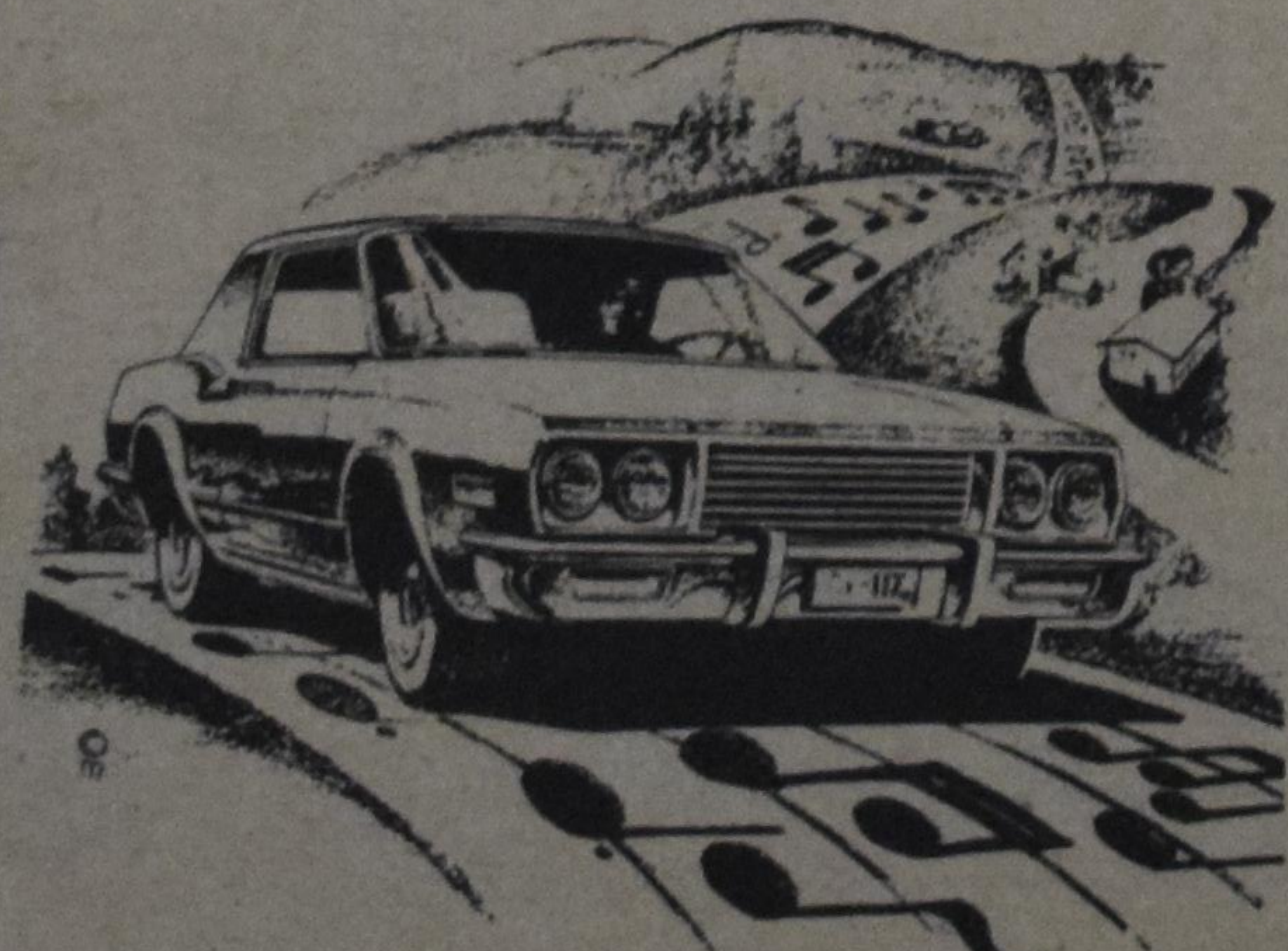
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Summer jobs

An irregular feature outlining new summer employment programs for young people.

TORONTO — The Ontario government will once again provide jobs for youth this summer, through its experience program. This is the eighth year of the program, which gives young people the opportunity to gain work experience to complement their academic and career interests. Since 1973, approximately 70,000 opportunities have been provided to young people under the program.

Experience '80, sponsored by the Ontario Youth Secretariat, and administered by the provincial ministries and their associated agencies, will offer

10,450 jobs in the public service — in ministries, school boards, travel associations, libraries, conservation authorities and other agencies.

"The program fulfills two needs," said the Honourable Margaret Birch, provincial secretary for social development and minister responsible for the experience program. "Not only does it provide ministries with needed support staff, but of greater importance, Experience helps young people acquire valuable skills, knowledge and experience so essential in securing future employment."

Experience '80, together with the Ontario Youth Employment Program (OYEP), which is administered by the Ministry of

Intergovernmental Affairs, will this year provide more than 60,000 jobs for young people, an increase of 3,000 from last year. OYEP, through a wage subsidy, assists businesses in providing summer jobs.

Mrs. Birch said that while the number of positions available through Experience '80 will be about 3,000 fewer than last year, the number of opportunities for youth available in private business through OYEP will be increased by twice as much, to 50,000 from 44,000 last year.

"This reflects the government's desire to assist the private sector in job creation," she said.

Ontario Experience '80 jobs

cover a broad range of employment fields such as agriculture, recreation, culture, law, tourism, social services, and energy conservation. This summer young people will staff legal aid clinics, work on farms, act as regional travel counselors, conduct research related to energy conservation, restore artifacts and assist vocational rehabilitation counselors.

These are just a few of the many challenging duties Experience '80 participants will be carrying out this summer. All the positions pay the provincial minimum wage. Besides financial reimbursement, young people have the additional reward of making worthwhile contributions to

their community.

Mr. Terry D. Jones, parliamentary assistant responsible for the Youth Secretariat, said, "Today, more than ever, employers place a strong emphasis on previous job experience. Through our Experience Program, young people can obtain that essential experience."

The Ontario Youth Secretariat has published a guidebook to the Experience '80 Program, outlining further details on the individual positions. These guidebooks and application forms are available to all high schools, college and university placement centres and Canada Employment Centres across Ontario.

Christian schools reject regulation by the state

PROVIDENCE, R.I. (EP) — The state has no constitutional authority to regulate church-related education and it would be a "sin" for a weekday church school to apply for state certification, the pastor of a Baptist church claimed at a Rhode Island Education Department hearing.

The Rev. Sam Stricklin of the First Baptist Christian School, Warwick, told education officials that his school does not accept public tax money and should not be required to meet state standards, no matter how reasonable they may be. His statements were made during a three-hour hearing (January 5) on whether two Baptist church schools should be closed because they do not have state certification.

The Rev. Robert L. Lewis, pastor of the Blackstone Valley Baptist Church in Woonsocket, will testify at a later hearing. His Blackstone Valley Baptist School has 14 students. Mr. Stricklin's school has 90 students. A decision in the case is not expected until April or May. J. Peter Doherty, education department lawyer, said he believes the issues will end up in federal court.

Annual board meeting

Meeting in February, Board members will be faced with a heavy agenda, including answering several requests to begin new ministries, acting upon approximately 40 requests for grants-in-aid, selecting a new Minister of Evangelism, deciding upon the reappointment of Rev. John Van Ryn as executive secretary, reviewing a significant report on Indian church growth and acting on a budget that will exceed five million dollars. Pray for Home Missions as it enters its second century of service.

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How to enjoy a dull sermon cont'd...

clergyman is invited to attend the post-sermon coffee klatch. Other groups, however, prefer the preacher stay away and be given a written report.

If there is no sermon discussion group in your church, you might want to organize one. Of course, you don't have to meet right after the Sunday service. You can meet Monday or Tuesday evening in the home of a member who knows how to make good coffee.

The purpose of such a discussion group is not to unduly criticize, find fault with or threaten the preacher. It should aim to help the minister to

focus more sharply on the moral and spiritual needs and everyday concerns of the congregation. The group also has great value for Biblical scholars, Sunday school teachers, and young people interested in the ministry as a career.

Observe the congregation. It's always interesting and revealing to observe the attitudes and behavior of the congregation during a sermon — dull or otherwise. Are they tuned in or turned off? Are they nodding, napping, yapping or clapping? Are they constantly looking at their watches or,

worse yet, at their pocket calendars to see how many days have elapsed since the minister began preaching.

Of course, an inattentive or restless audience does not necessarily mean that a sermon is uninteresting or uninspiring. It may simply mean, in some cases, that the input on the part of the congregation is somewhat limited. Perhaps they should be required to take a course in "How to Take an Active Part in a Sermon."

Summarize the sermon. The minister preaches for half an hour or more. You have listened attentively, actively, critically,

patiently, and even challengingly. You gave it your all. Now in your own words and in one sentence, what was the heart of the message? Can you summarize the sermon in just three words (e.g., "love thy neighbor," "patience pays off," "forgive and forget," "kindness conquers all" or "the wicked flee")?

If you are a high school or college student or in an occupation such as teaching or law, you know how important it is to be able to summarize material. You can improve your skill along that line by listening

carefully and creatively to the Sunday morning sermon.

There is much, then, that you can get from even the dullest of sermons. You can add new words to your vocabulary. You can gain new insights and interpretations of Biblical characters and events. Why, you can even learn how or how not to preach a sermon.

At any rate, one thing's for sure. It takes two to tango, and it also takes two to make a sermon interesting, instructive and inspiring. Those two are you and the preacher.

More food needed in Cambodia

Philadelphia, Pa. (EP) — International food deliveries of 30,000 tons monthly must go forward if famine is to be averted in Cambodia, although the general nutrition situation has been improving — especially since the November-December rice harvest, an American Friends Service Committee official just back from that country said today.

"Food is the fundamental problem in Kampuchea

(Cambodia) for 12 months, until the major harvest next November-December," said David Elder, coordinator of the Quaker organization's Southeast Asia Program, who spent nine days in Cambodia in December.

"With about 600 new trucks — including 300 from the Soviet Union — on the scene, all food, including from UNICEF/ICRC (United Nations Children's Fund/International

Committee of the Red Cross) are being distributed to more regions than have been reached in the past," Elder said. He added that "Many of the civilians coming out from contested areas of Cambodia have been in an extremely emaciated condition. However, the great majority of the Cambodian people, while hungry, are not on the brink of starvation, although that could become a serious problem if supplies don't keep coming in.

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THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



185. The clock in the steeple had one big hand, and that hand crept nearer and nearer to the twelve.

Four grenadiers descended the palace steps followed by two cooks.

"Sir! Sir! Are you looking for me? I'm over here!" Lou cried nervously, jumping off the post where he had been waiting for the last hour. "I'm Lou. The King—"

The two leading grenadiers did an about-face and escorted Lou into the palace, disappearing behind two huge doors.

The two other grenadiers went on into town with the cooks to the little lane and *Baker Bumble's Bunnery*.



186. Two hard knocks on the door and there was Baker Bumble. He was wearing a hat; he wanted to look dressed when he appeared before the King. Instead of his slippers, he was wearing his boots, but in his haste he had forgotten to take off his apron.

"Aye, aye, sir! I'm ready and so are the buns."

The delicious, fragrant buns were carefully put onto the platter brought by the cooks and covered by a round lid. The cooks carried the platter between them and Baker Bumble in his hat and boots followed between the two soldiers. So the small procession passed through the streets, surrounded by curious, clamorous onlookers looking for more laughs.

The sloppy flour sack still hung in the window. Oh, if Mrs. Bumble saw that!



187. The crowd pushed and shoved in the inner court of the palace. Everyone forgot the windows of the hard-working Mrs. Bumble and tried to find a place in front of the windows under the sign TWENTY-FOUR BIRDS.

"Look! Look! There come the birds. How pretty! Look: canaries, goldfinches, and siskins. What lovely birds!"

Twenty-four valets walked in, each carrying a birdcage. The cages were hung along the wall in a long row. Each cage was carefully draped with a white cloth so that the birds could look only through the top of the cage. If the birds could see each other, they wouldn't sing.



188. When the cages were hung and draped, in came Baker Bumble wearing his hat, boots, and apron. Baker Bumble's punishment seemed to turn into a feast. Ahead of the fat baker came two valets carrying a lounge, then others carrying a table and still others carrying fancy food and drink. It was all for the prisoner.

"Would you like to sit down, Baker Bumble, sir?"

"Yes, thank you!"

"This is all for you; you may drink and eat and sleep as much as you please."

"Thank you! Thank you!" He rubbed his hands over his big bunbaker's belly in delight and sank onto the lounge. "Aah! Thank you very much!"



189. Too bad he couldn't see all those lovely little creatures. He could only hear them fluttering and hopping about behind the white cloths.

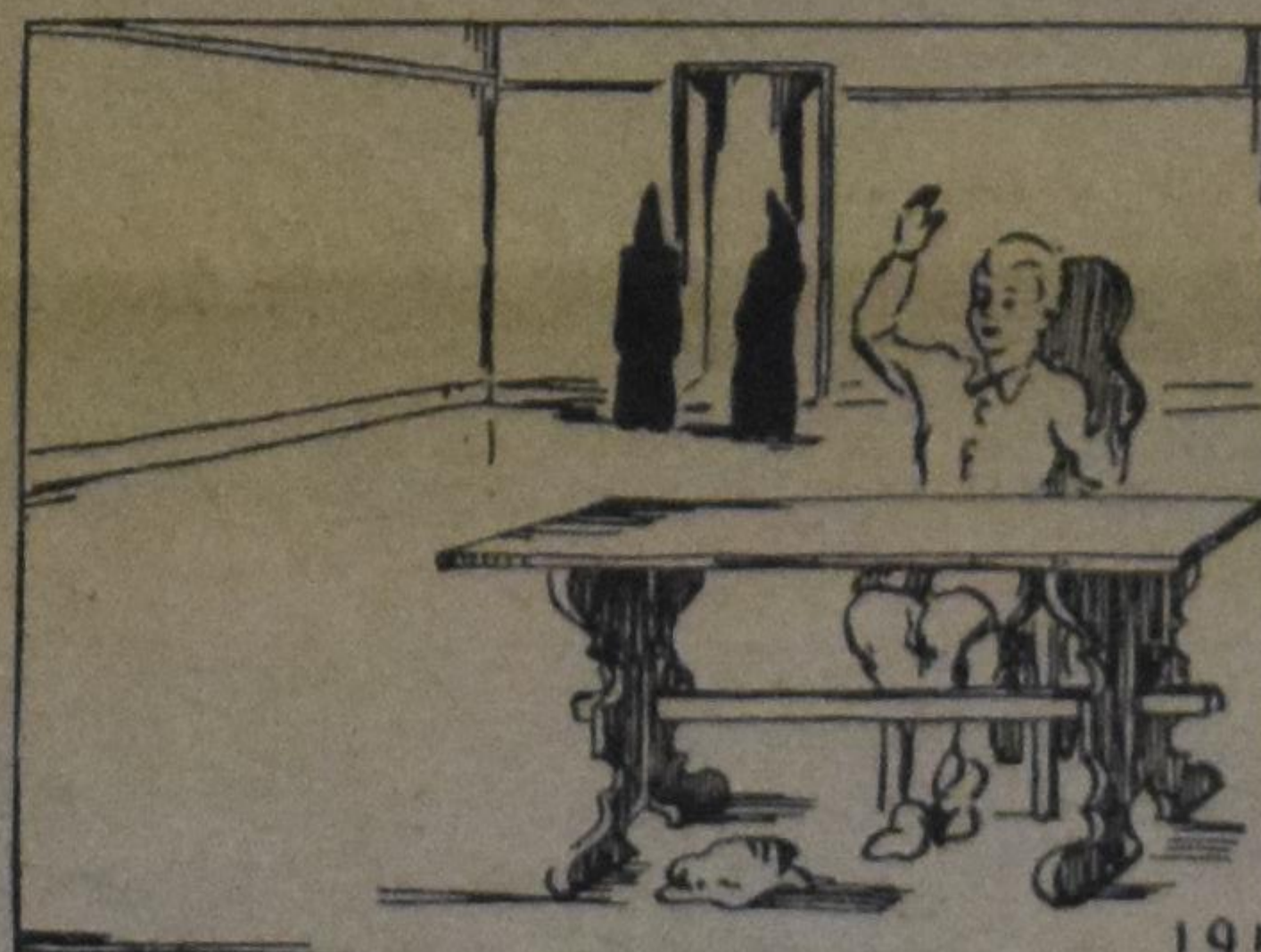
When all the valets had left, slowly the beautiful music that the baker loved so much began to fill the room. A siskin softly began warbling; it became a series of notes and then a bright little melody. Another siskin heard it and joined in, clear and pure and joyful. A goldfinch twittered and another replied as if to say, "Yes, I'm here too; just listen." Two, three canaries began at the same time as if to see who could trill the highest, soaringest tune. It turned into a magnificent concert of birdsong.

190. The people outside were delighted. None of them begrudged Baker Bumble his enjoyment. He was a good fellow; let him have his fun. Look at the fine food and expensive wine on the table.

"Man-oh-man!" said one of the carriers. "I wish I were in there. I'd let all them birds go toot; I'd dig into one of them steaks. Look at that fool: he's forgetting all about the food to listen to them birds chirp. That I can't understand. What a bird-brain!"

Baker Bumble lay down on the lounge, his hat tipped forward over his eyes, his hands folded on his stomach and a happy smile on his lips. Over and around him rolled the joyous chorus of bird melodies.

"He looks like he's sleeping," said the people. "Come on, let's go see what's happening to lanky Lou."



191. "There he is! Look at him just sitting there, bold as brass. His cap is lying on the floor under the table."

"Hey, Lou! Lou! Hi!" shouted his friends, pounding on the windows.

Lou gloated; he looked so boastful, he was almost crowing. He grinned and waved and pulled faces.

"He's not scared of anything!" said his friends.

But then the door opened and Lou's boastfulness fled. Slowly, threateningly, two men dressed in black just like those with Mrs. Bumble entered the room. Silently they posted themselves on each side of the door, standing like statues. Between them passed the cooks, carrying a large platter. Aah! The delicious fragrance made Lou's mouth water.



192. The cooks set the platter in front of him on the table, bowed deeply, and backed out of the room, as if they were serving the King himself. Then the door closed and Lou was left alone—alone with the two black shadows at the door.

"Open it! Lift the lid, Lou!" yelled the crowd outside.

Lou tried to forget the two black figures; he wasn't afraid. He put his hand on the lid; it trembled a little. Why didn't those black ghosts go away? Those glistening eyes kept staring at him. Why were they here? But he wasn't going to let them spoil his fun!

On with the party! Off went the lid, and there lay the gleaming, golden-brown raisin buns glazed with sugar and cinnamon. Mmm, mmm! He sniffed and drooled.

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TRADITIONAL FAMILY BAKING

Endless Sabbath

The realities of aging

by Rein Selles

Mr. Selles is executive director of the Alberta Council on Aging.

"Life becomes an endless Sabbath for the individual attaining the years of maturity; it persists for him until the day of his death."
(from Ministry and Older People, p.22, McClellan).

Can retirement be an unending Sabbath? Perhaps the key word in the above statement by Rabbi Robert L. Katz is maturity. An individual who grows old, does so not only in physical and psychological dimensions but also in spiritual ones.

Our ability to deal with aging in a mature manner will depend largely on our attitudes and capacity to accept new challenges.

This series of three articles attempts to focus on some of the ways in which we, as Christians, can begin to grow to new maturity with age. It will deal with: *The Realities Of Aging; Challenging The Myths Of Aging; Planning For Tomorrow, Today.*

Leading journals and newspapers in Canada point to a new crisis facing Canadian Society in the next twenty years — the Senior Citizens Boom.

There is no escaping the fact that society is growing older. The current projections indicate that the present population over 65 (approximately nine percent of the population) will increase to 12 per cent in 2001 and 19 per cent in the year 2031, when those of the post-war baby boom will enter retirement.

What is important to recognize is that these projections are based on the state of the medical sciences as they exist today. Scientists are predicting that should a cure be found for the principal causes of death (cancer and heart disease), life expectancy could increase by 10 or more years. While there are already recorded cases of individuals living to over 100 in Russia and parts of the United States, most of us cannot even consider the implications should the majority of people live to that age.

In fact, the Reformed community in Canada is likely to experience some major upheavals in terms of dealing with its older members. It is now thirty years since the majority of immigrants landed in Canada. If you consider that the average age of the heads of families was between 25 and 30, then this entire group will be reaching retirement age in the next few years.

Yet within the Church, little is being said or done in recognition of the growing number of elderly in our community.



In part, this lack of awareness can be attributed to the relatively small percentage of elderly in the church who are the very old (80 years and over.) While many families may have parents or grandparents who are alive, these parents are either in the care of relatives or personal care facilities in Holland. Those residing in Holland in addition to having a quality of care far beyond that of North America, also have the advantage of being part of their own cultural heritage and community.

Advancing age for Dutch-Canadians, however, may not be a 'golden opportunity' but rather relative isolation due to language barriers, loneliness due to high mobility of children and a fear of long term personal care institutions which they cannot relate to either on a cultural or christian level.

For the church and its members, aging cannot be termed as a problem unique to those who reach "65." Aging is a process which begins at birth and ends at death. As such, each of us must become alert and informed as to the issues involved. As our churches are relatively young, we have the added advantage of being able to plan the future both for ourselves and those around us.

Aging — Biblically Speaking

To look at aging from a biblical perspective initially is confusing, as there are few specific references to growing old. Such references as can be

found are in the Old Testament.

It is important to recognize the unique character of growing old within the Jewish culture. Israel, like other eastern countries, believed and held that the elderly played a significant role in family, synagogue and political life. As such, none of the problems associated with aging in western societies are evident. The older person was always assured of residence, financial security and community acceptance.

In most references, to old age the Bible calls on us to 'honour' age. In the Book of Leviticus, God commands "you are to rise up before grey hairs, you are to honour old age and fear your God (19:23)."

God's specific command concerning care of the elderly can be found in the ten commandments (Exodus 20:12), "Honour your father and your mother so that you may have long life in the land that Jehovah your God has given to you."

Aging — Today

The ancient Jewish traditional roles for the elderly can no longer apply in a western industrialized society. Those who will become or who are today's aged will face some of the following problems:

Retirement — The Reformation churches have always held closely to Calvin's philosophy that man is called by the Lord to a task for a lifetime. Yet society has legislated that an individual, regardless of ability,

may only work to age 65. At a time when the average life expectancy was sixty, this might have been a realistic policy to endorse. Today, however, men and women can expect to live an additional 10 to 20 years beyond age 65.

Perhaps the greatest difficulty for many in accepting forced withdrawal from work, is the loss of prestige which goes with our jobs.

Retirement, therefore, can mean not only financial insecurity, but also a loss of image, self-respect and most important, the task of "provider."

Of equal concern, is the means of coping with the sudden increase of leisure time which many consider as unproductive and wasteful. Little wonder that some older Canadians turn to alcohol, drugs and suicide.

Family — Where once the elderly played an important role as head of the family, those who grow old find that their children leave the household and that they are left alone.

High mobility among today's young people has led to a complete disintegration of the family unit. No longer do two or three generations live together (except in some rural areas).

Economics also play an important role in the break-up of the family in that the cost and type of housing available as well as the financial independence of children, prohibit the continuation of the family unit.

Where once children could take care of aged parents, the level of specialized knowledge required to provide care, discourages most children from taking on the task.

Advanced age also means that one or the other of the marriage partners is faced with the prospect of living alone.

Society — Our society — youthful, work-oriented, pre-occupied with the future, has

developed a negative stereotype of elder people that tends to discard them as useless and non-productive. This stereotype is strongly ingrained and has been well documented.

Societal barriers and prejudices imposed on the elderly have been described as the single greatest handicap associated with being elderly. Society's attitudes have also been described as the major factor in the decline of health among older people.

The emphasis on youth has alienated the elderly to the point where they may no longer feel part of society. Fear and ignorance of the aging process among young and old alike has turned myth into reality.

Poverty — In a nation where the average family earnings (1975) are \$13,500 and the basic (no frills) income of the marginal senior family unit (about 60 percent of our senior citizen population) is less than \$5,000, it is amazing that the large numbers of very poor senior citizens are able to survive at all. While poverty is a problem faced by all senior citizens, it strikes hardest at the female. To be old and a woman is the best combination for poverty in Canada, according to the *Fact Book On Poverty* (1975).

Summary

While the realities of aging in Canada would appear to present problems in creating an 'Endless Sabbath' for older people, there are ways in which we can overcome these concerns. Our role as Christians bound by the commandment, "Honour your father and mother" must lie in understanding the aging process and the ability to assist the aging in overcoming real and imagined barriers.

NEXT:
Challenging The Myths Of Aging.

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The poverty of the rich

by Dave Tiemstra

On November 1, Ed Vanderkloet, executive secretary of the Christian Labour Association of Canada (CLAC), spoke to a public gathering at The King's College in Edmonton. His main thesis was that mainline trade unions in Canada are not committed to oppose the capitalistic system and are not the defenders of the poor and underdogs.

To prove his point, Mr. Vanderkloet traced the history of three mainline unions and the "faith" which shaped their activities. The knights of labour believed that selfless men would seek the solidarity of other selfless men, including the employer, which would result in a harmonious society. The industrial workers of the world were committed to the supreme goodness of man and recognized no authority of one over the other. In their view, all evil came from structures. Both of these movements disappeared when the First World War shattered their dreams of the inherent goodness of man.

The AFL-CIO, however, advocated pure and simple unionism, i.e. — higher wages, shorter working hours, and free collective bargaining. They agreed with corporations who considered labour to be merely

a cost of production. The union assumed its task was to increase the cost of labour by bargaining for higher wages. Both union and corporation accepted the role of adversaries or contestants in the struggle over the division of material wealth.

Labour unions, with many others, claim they oppose inflation, unemployment and poverty. However, instead of dealing with the issues of the degradation of work, production of shoddy and unnecessary products, pollution, and unjust income distribution, it confines its efforts to raising the economic standard of living for its members. To achieve their goals, they require absolute control over the workers and the ability to whet the workers' appetites for more wages. Negotiations in industries and sectors that are wealthy, require skilled tradesmen, or provide essential services readily lead to higher wages. However, in small or marginal industries (such as fish processing, shoe and textile industries) unions have problems obtaining more wages since such industries simply cannot afford to pay. Due to the difficulty of retaining members in such circumstances, unions have been largely ineffective in improving

working conditions for them, or have decided not to become involved in organizing these small groups of unskilled labourers.

The poor are most often defined in economic terms, i.e. those who have less than average income. Mr. Vanderkloet points out that poverty is often a psychological attitude such as a sense of defeat or a loss of dignity. It is a loss of contentment or being at peace. Injustice and godlessness cause the poor to suffer and are directly responsible for the poverty in our society as these sins disturb man's peace and contentment.

Since Canadian unions have held out a middle class, materialistic lifestyle as a glittering target for its members in order to hold them captive, it stimulates greed, creating an artificial need among the poor and makes them feel as though they do not belong or are not needed in our society. Instead of offering a solution to poverty, unions actually contribute to it.

Since both unions and business are unlikely to abandon their commitment to increasing financial gains for their members, they will be unable to offer any solutions to poverty. The main body which can provide a solution is the

government. It must confront the nation with the urgency of the problem. It should encourage the establishment of small industries that utilize renewable resources. At the same time it should strive to reduce industrial reliance on high energy and capital requirements. Although this may result in a lower standard of living for many Canadians, it will also help to reduce pollution, inflation, unemployment, dissatisfaction with work, and the number of poor.

Mr. Vanderkloet concludes that the problem is not one of wealth versus poverty, but of justice versus wickedness. Jesus said that where our treasure is, there will our heart be also. Do we lust after material wealth and riches? If we hunger and thirst after righteousness we shall be satisfied.

A song, written by Roy Berkenbosch and sung that evening, echoed Mr. Vanderkloet's definition of poverty and

want.

It was the best of time, it was the worst.

Their cups were overflowing yet all the people thirst.

There were no questions for the answers that were told.

Their love for silver took away, their streets of gold.

chorus:

And what shall a prophet say to the people of the world?

Is there anything that the ages haven't heard?

It breaks my heart, everytime I turn around

And see the substance of a man

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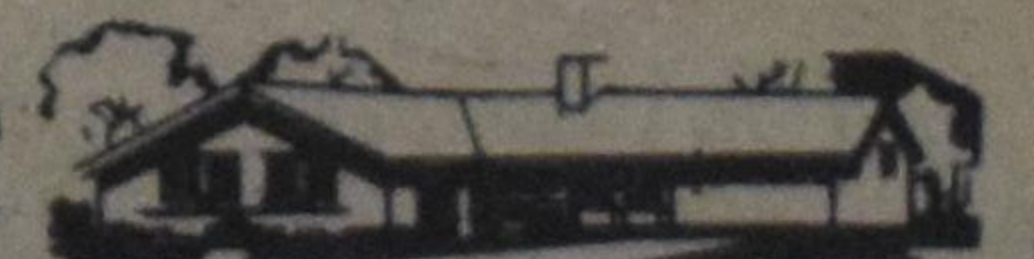


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Seminar theme: "The redeemed city"

Edmonton (Staff) — "What is the city to us as Christians? Is Edmonton a place where we happen to live? Or is it a place where God has put us Christians to be busy with the work of transformation through the Gospel of Jesus Christ?"

These questions became part of a proposal to the Edmonton Council of Christian Reformed Churches, to

organize an outreach seminar geared to bring about greater awareness of the kinds of responsibilities Christians have living in greater Edmonton.

These questions were born out of realization that being part of a city's destiny requires involvement rather than looking on; participation

instead of seeking ethnic or denominational isolation.

Social issues in an urban setting cry out for help. We have to reach out beyond the borders of our own institutions to give that helping hand. In order to do that, we need to educate ourselves on the structure of the community, to cultivate our own gifts, to

become aware of the particular needs in and direction of our city.

What is the role of the Church in this? The church functions as a facilitator in bringing about the awareness for Christians so they in turn can address themselves to the relevant issues and concerns.

The seminar will be held on

March 29 (a Saturday) at St. James United Church. The format has not been established. There will be a lecture and perhaps discussion. Watch for details.

Consider it part of your calling as a Christian citizen to attend and learn more about your responsibilities and how to carry them out.

President Carter speaks of faith

WASHINGTON (EP) — Resuming a tradition begun by his predecessor five years ago, President Carter addressed the 37th annual convention of the National Religious Broadcasters (NRB) January 21, in an apparent attempt to stem what appears to be a drift among evangelicals away from supporting him.

Opinion polls show that, while President Carter received wide support from the evangelical Protestant community while campaigning for the presidency and for a period after he became president, that support has dropped off considerably, especially in the past year or so. So, his 15

minute talk at an evening session of the four-day NRB convention, replete with references to his faith in Christ and how he has lived out that faith as president, was seen by observers here as an attempt to get back into the good graces of the evangelical community in this presidential election year.

As president, he said he has been "privileged to meet great people, famous people; men and women of great faith, and men and women of no faith. I have had a chance to worship with fellow believers who share with me the deepest possible personal faith and the common traditions that bind

all of us together." Mr. Carter told the crowd, most of whose radio and television programs are aimed at "winning souls for Christ," that he "shared" his faith with leaders of South Korea, Poland and other nations he has visited as president.

The president continued: "Since I have been in Washington, I have come to learn much more clearly what (the Apostle) Paul meant when he said that we should 'pray without ceasing.' I do pray a lot every day as I move from one event to another, as I wait for a new foreign leader or a national leader to come to my office, as I decide issues that might affect

the life of one person or a small community or perhaps even the entire world." He acknowledged being "strengthened by the prayers of others," and that he

"needs through prayers . . . to help build a nation and perhaps a world of freedom and justice and opportunity . . ."

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Criticism of draft proposal

CINCINNATI (EP) — Eight Protestant leaders have criticized President Carter's plan to reinstate draft registration, asserting that "this country is in no immediate danger" as a result of the crises in Iran and Afghanistan.

In a statement drawn up during the adjourned session of the 14th plenary meeting of the Consultation on Church Union (COCU) here, they said they support "the restrained, rational stand the United

States government has maintained" in the Iranian crises, but expressed distress "that the Russian invasion of Afghanistan seems to be stampeding the United States into an ill-considered military buildup." With regard to the planned reinstatement of draft registration, the Protestant leaders asserted that "there is no reason — beyond political expediency — for us to again impose regimentation on our youth."

Muslims accelerate western evangelism

KAUB, West Germany (EP) — Muslims have stepped up their missionary outreach, according to Willi Hopfner, executive secretary of Orient Service, an evangelical Protestant agency at work in the Muslim world. He told a recent conference here, that discrimination against Christians and Jews in some Islamic countries was concurrent with new Muslim initiatives elsewhere.

The first 36 imams (teachers) and preachers had graduated from the recently established mission academy in Mecca, he pointed out. In addition, he said, attempts were under way to unite national Muslim missionary organizations and to train Muslim missionaries in specialized subjects. The Koran, the sacred book of the

Muslim faith, has been translated into 24 European and 104 other languages, he reported. A Koran Fund has also been announced, and three million copies of that book are to be distributed free of charge to Muslim communities in Europe.

Mr. Hopfner pointed out that many Muslims now lived in western European countries. In France and Great Britain, he claimed, they formed the second largest groups. In West Germany, they were the third largest group. Hopfner called on the churches of West Germany to become involved in evangelistic outreach to the 1.4 million Muslims now living in the country. The Muslim world population is estimated to be about 700 million.

Bible unread among teens

NEW YORK (EP) — The Bible is something nearly every home has, but very few teenagers regularly pick up to read, says the latest Gallup Youth Survey. Only one teen in ten reads the Bible daily, while one quarter of them had never even opened it, the survey reported. Twenty-four percent said they read the Bible at least weekly, but Gallup said that figure was "somewhat misleading, since it may well include those teens who read the Bible in the course of a church service." The survey was conducted among a representative national cross-section of more than 1,000 teenagers between 13 and 18 years old.

Protestant teenagers

appeared to read scripture more often than Roman Catholics, with 43 percent of them reporting at least weekly or daily Bible reading, compared to 22 percent for Catholics.

Broad regional differences were found in the frequency of Bible reading, indicating that the "Bible belt" is still a real geographical location, not just a state of mind. In southern states the combined total of daily and weekly readers was 47 percent, and in the Midwest 36 percent. But in the theologically more liberal and ecumenical Northeast, only six percent picked up a Bible daily, 14 percent did so weekly and 35 percent said they had never read it.

Korean congregation tops 100,000

SEOUL, Korea (EP) — A congregation here has topped the 100,000 mark in membership. The Full Gospel Central Church, located on Yoido Island in the heart of this capital city, recorded 100,930 members in November of last year. It has 6,728 home cell

units. Initiated in 1958 in a battered tent in the city's outskirts, the church is believed to be the largest single congregation in global church history. Pastor of the Central Church is Dr. Paul Y. Cho.

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Nieuwe hoop voor China (4)

Wat een zegen als een volk een christelijk dagblad heeft, dat elke dag voorlichting geeft, ook over wat zich afspeelt achter ijzeren-en bamboegordijnen. Ik las voor u eerst dat mooie verhaal uit China dat kerken weer werden opengesteld, en toen dat prachtige verhaal uit Rusland dat een kerk in Lenin-grad vergroot werd met 700 zitplaatsen, en toen dat ijselijke verhaal van die jongeman boven wiens hoofd een gedwongen opname in een psychiatrische inrichting hing, omdat hij in een jeugdseminarie naar het ware geloof zocht! Toen sloeg ik weer een blad om van de krant.

En ik las dat zulke berichtgeving uit het communistische Rusland *alle fractie voorzitters* (op een na, u begrijpt wel wie) van de Tweede Kamer der Nederlandse Staten Generaal genoopt heeft in een open brief de Russische president Breznev te vragen *'alle gewetensgevangenen vrij te laten, een einde te maken aan het politieke misbruik van psychiatrie en de systematische ondervoeding van gevangenen in werk-kampen stop te zetten.'*

Sla ik dan een blad terug dan lees ik: 'De laatste tijd komen uit China steeds vaker berichten over de heropening van tempels, moskeeën en kerken. China-reizigers wijzen er op dat die gebouwen vaak in een verregaande staat van verval zijn en de restauratie nog niet op gang is gekomen, maar zij verwachten dat de Chinese partijleiding de komende maanden haar politiek ten aanzien van geloof en religie een stuk zal versoepelen!'

China heeft ongetwijfeld nu een nieuwe godsdienstpolitiek. Tegen het einde van 1978 heeft de president Hua Guofeng het nationale volkscongres als volgt toegesproken: 'Het geloof mag in principe weer openlijk beleden worden, omdat godsdiensten tot het historisch erfgoed van China behoren en tegelijk van groot belang zijn voor de relaties met andere volkeren.'

Nu moeten we hieruit niet afleiden dat Hua Guofeng zijn communistische principes heeft prijsgegeven of zelfs maar heeft gemodificeerd. Geen sprake van! Die chinese communisten moeten niets van die godsdiensten hebben. Zij verwijten het Confucianisme dat het de echte modernisering heeft verhinderd, het Boeddhisme heeft volgens hen verlamd gewerkt door politieke passiviteit en het Taoïsme heeft volgens hen door „animistisch bijgeloof“ ook remmend gewerkt. De Islam is de godsdienst van nationale minderheden die vaak separatistische neigingen hebben. De Moslem voelt zich burger van een koninkrijk dat in Medina werd gesticht in 622 en met aardse middelen de wereld mag en zal veroveren. Het Christendom is volgens hen besmet door zijn historische verbinding met het „westerse imperialisme.“ De autoriteiten houden een vinger in de pap.

Theologische seminaries, al of niet geïncorporeerd in bestaande universiteiten als in Nanking, zijn geopend opdat de autoriteiten een betere greep krijgen op de religieuze ontwikkeling. De wetenschappelijke medewerkers aan die seminaries mogen nu aan buitenlandse congressen deelnemen. Daardoor hebben zij de gelegenheid de buitenlandse contacten van die geloofsgemeenschappen nauwlettend gade te slaan.

Alle communisten, van welke kleur ze ook mogen zijn, houden vast aan het principe, van Marx afkomstig, dat alle religies gedoemd zijn om uit te sterven. Dat uitsterven is echter een proces dat vertraagd wordt zolang er nog een historische voedingsbodem voor die religies bestaat. Van deze theorie trekken de Chinese communisten nu hun conclusie dat het beter is, vooral politiek gezien, de religies, die er in het grote chinese rijk zijn, te tolereren en te bekritisseren, dan hen te onderdrukken en te trachten uit te roeien.

Zover we kunnen nagaan zijn tot dusver de Moslims het beste behandeld. Dat komt omdat de Moslims allemaal tegenstanders zijn van de Sovjet Unie, en vooral gevonden worden in die gedeelten van China die aan de Sovjet Unie grenzen. Van de christelijke kerken wordt de protestantse tamelijk positief beoordeeld, omdat zij vasthoudt aan bepaalde nationalistische principes. Zij kan wel een potje breken bij het gouvernement, omdat China daarmee vertrouwen wil wekken bij het overwegend protestantse Amerika, waarvan het voor een groot deel afhankelijk is wat de technologische kennis betreft, en voor de modernisering van zijn oorlogs-apparaat. Tegenover de R.K. Kerk is China altijd wat minder aardig geweest, omdat zij erg anti-communistisch is ingesteld en het Vaticaan Nationalistisch China (Taiwan) heeft erkend. Er is een verbetering merkbaar die met name het gevolg is van het doen en laten van paus Johannes Paulus II.

We verwachten een open deur in China voor het Evangelie. Mao wikt: geen religie. Hua Guofeng wikt: wel religie. God beschikt. Er zijn geen grenzen aan Jezus' macht. Er zijn voor Hem geen ijzeren noch bamboegordijnen.

(Voor het schrijven van deze artikelen over China ben ik dank verschuldigd aan het Friesch Dagblad, Oct. 11, 13, 1979; *The Banner* Jan. 4, 1980 en Dr D.K. Wielenga, *De Civitate Dei* II, blz. 145.)

J. VanHarmelen

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PERSOVERZICHT

- Het aantal werklozen in Canada nam toe met drie-tiende procent, maar in Ontario en Brits Columbia was de stijging aanmerkelijk hoger.

- Levesque heeft gezegd dat het referendum voor soevereiniteit-associatie tenminste veertig procent voorstanders zal moeten hebben, anders gaat het hele geval de doofpot in. Er is nogal arbeidsonrust in Quebec. De onderwijzers zijn na een elf-daagse staking weer naar school gegaan tot grote blijdschap van de moeders daar, maar nu zijn gemeentewerkers in Montreal weer aan't staken.

- In St. John Nfld. gingen de scholen dicht tengevolge van een sneeuwstorm.

- Het is nu een jaar geleden dat de Shah van Iran „op vakantie“ ging. Dat kon wel eens een langdurige vakantie worden. De San Francisco Examiner, een krant die ik in een vliegtuig naar Chicago las, berichtte dat er een uitwisseling geweest is tussen Carter en Khomeini, en dat het niet lang meer duren zou dat de gijzelaars in Teheran vrijgelaten zouden worden.

- Een professor in Amerika wijt een toename in het smokkelen bij de grens aan de inflatie. Ze heeft zo'n kleine driehonderd mensen ondervraagd en uitgevonden dat 48 procent van de Canadezen de douane omzeilen terwijl maar 34 procent van de Amerikanen die ze ondervroeg dat toegaven. Haar konklusie was dat de Canadezen meer smokkelden dan de Amerikanen. Mijn konklusie is dat de Ame-

rikanen betere leugenaars zijn.

- President Tito van Joegoslavië is in zorgelijke toestand en er wordt voor zijn leven gevreesd. Het schijnt toch wel dat zijn opvolging tenminste in theorie geregeld is.

- In Rhodesia werd voor de tweede keer een aanslag gepleegd op het leven van de kommunistiese guerrilla-leider Mugabe. Er worden daar zoals u weet verkiezingen onder Engels toezicht voorbereid.

- In Bonn werden drie bejaarde oorlogsmisdadigers tot gevangenisstraffen veroordeeld. De oudste, Kurt Lischka, een Gestapo-vent die terreur in Parijs uitoefende was al tachtig jaar.

- In Toronto werd een anderszins voorbeeldige politie-agent geschorst omdat zijn snor te lang was.

- De volgende revolutie in Zuid Amerika gebeurt in San Salvador, let op mijn woorden. Het broeit daar, en je kunt het met je tenen aan voelen komen.

- En ik las een nogal geestig voorstel van een humorist die zei dat als de Amerikanen de Russen echt een voet dwars willen zetten, ze juist een zo groot mogelijke afvaardiging naar de Olympische Spelen moeten sturen. Het heeft vier jaar geleden Montreal bijna bankroet gemaakt, zo zei hij, en we betalen er nog steeds voor. De Russen komen er te goedkoop af, dacht hij. Zit iets in vindt U niet?

Carl D. Tuyt

Arie en Katrien

3. Vreemde gasten

De kerk kwam uit op zondagmorgen, en zoals gewoonlijk hadden de Israëlieten geen haast om tot hun tenten terug te keren. Het was een koude, maar heldere winterdag, een verkwikking na de sneeuwstorm van verleden week. We hadden een mooie dienst gehad: Avondmaal. Je voelt jezelf betrokken bij de offerande van je Zaligmaker en er is iets dat in je zingt: „Je bent van Jezus!” — en ziende naar je mede-kerkgangers: „Je bent van elkaar!”

We stonden in een groepje wat te praten over het weer en de ongemakken van de sneeuwstorm toen ik een klop op mijn schouder voelde. Het was Jan Huisjes, die me terzijde nam met de vraag: „Zeg, Arie, jij bent onze ouderling. Kun je een dezer dagen eens bij ons aankomen? We willen wat met je doorpraten.”

Nu, dat gebeurt niet vaak, dat men de hulp van de ouderling inroept, en gretig ging ik op het verzoek in. Ik stelde voor, dat Katrien en ik dezelfde middag op theevisite kwamen, als de vrouwen het tenminste uitkwam. Dat moet er altijd bij! We zochten samen onze echtgenoten op, die geen gebruik maakten van hun veto-recht; en zo zaten we zondagmiddag thee te drinken in de gezellige flat van Jan en Herma Huisjes. We hebben altijd veel te bepraten met hen, want we zijn ongeveer even oud en in dezelfde tijd in het begin van de vijftiger jaren geëmigreerd.

„Ja,” zei Jan na het eerste kopje, „we dachten zo, we moeten maar eens praten met Arie. Die is tenslotte niet voor niets tot ouderling van de bejaarden gepromoveerd en mag als ouderouderling er ook wel wat voor doen.”

Ik knikte instemmend, en dit scheen Jan moed te geven.

„Het probleem ziet er aldus uit,” hernam hij plechtig, alsof hij een mooi lapje stof ging laten zien, zoals hij zoveel jaren gedaan had. „Kijk, het zit zo en niet anders, en Katrien mag het ook wel weten, want die praat niet; Herma en ik hebben een beetje pijn in ons geweten, zal ik maar zeggen. Jullie kennen Thijs en Thea uit Arnhem toch wel, he? Nu, die schreven ons een paar weken geleden, dat ze dit jaar ook weer kwamen, alleen een beetje vroeger dan anders, omdat ze in juli veertig jaar getrouwd hopen te zijn en dat feest natuurlijk in Holland willen vieren. Om heel eerlijk te zijn, we waren niet zo erg blij met die brief. Ze zijn hier de laatste vijf jaar al drie keer met vakantie geweest, en dat is natuurlijk heel leuk, maar...” Met een diepe zucht onderbrak hij zijn stortvloed van woorden. Hij keek me aan en de manier waarop hij dat deed, deed mij denken aan de hope-loze, doffe blik, waarmee de juist verschalkte vis de visserman bezielt. „Ach, Katrien en Arie, jullie kennen Thijs en Thea ook. Zeg nu eens eerlijk, zouden jullie het op prijs stellen, om bijna elk jaar zulke gasten te hebben? Nou, zeg eens eerlijk?”

Katrien grinnikte diep en antwoordde in haar eigen pittige stijl: „Bewaar me!” Mijn hoofd knikte ja en nee ten bewijze, dat ik het met mijn vrouw eens was en ook niet graag ieder jaar mensen als Thijs en Thea zou herbergen.

Herma, die tot nu toe gezweven had, begon nu verder te breien aan de draad van het verhaal: „Blij, dat jullie er ook zo over denken. We zagen er als een berg tegenop, om ze dit jaar in mei weer bijna vier weken hier te hebben. Ik heb er een paar nachten slecht van geslapen. En weet je, wat die man van mij toen gedaan heeft? Hij heeft ze een brief geschreven. En in die brief heeft hij gezegd, dat het dit jaar slecht uitkwam,

om in mei bezoekers uit Holland te ontvangen, omdat we juist die maand onze zoon in Hamilton en onze dochter in Chicago zouden gaan bezoeken. Eerst toen hij de brief op de bus had gedaan, heeft ie mij verteld, wat er in stond.”

Jan trok zijn gezicht in een plooi die schuldbesef moest aanduiden. Hij slaakte weer een diepe zucht. Daar is hij altijd al een meester in geweest. „En dat is nou de reden, waarom we met jullie wilden praten,” sprak hij meewarig. „We zitten er een beetje mee. Hadden we dit wel mogen doen? Was dit niet erg liefdeloos? Moeten we als christenen niet gastvrij zijn? Eerlijk gezegd, hadden we helemaal geen plannen, om onze kinderen in mei te bezoeken. Zullen we ze alsnog schrijven, dat ze welkom zijn? Hoe denken jullie daarover?”

Vol verwachting keken Herma en Jan ons aan. Ik keek naar Katrien en Katrien keek naar mij. Het was, alsof ze wou zeggen: „Jij bent tenslotte de ouderling en ik niet, tenminste nog niet.”



Ik kuchtte er eens tegen en krabde achter mijn linkeroor, waarop Jan, het aarzelen moe, opmerkte: „Nou, vooruit, broeder Arie, komt er nog wat van? We hebben je hier als rechter laten komen. Wat is de uitspraak? Wat is het vonnis?” Om me wat zekerder te voelen, nam ik de rol van rechter over, en sprak dus: „Gezien de verzachtende omstandigheden kan ik het niet te kwalijk nemen, dat je Thea en Thijs hebt afgezegd. Natuurlijk moeten we de herbergzaamheid lief hebben, maar er zijn grenzen. Thea en Thijs zijn vreemde gasten, en je hoeft niet bijna elk jaar met ze opgescheept te zitten. Je hoeft ze in mei niet te ontvangen. Aan de andere kant mag je ook geen onwaarheid spreken. Daarom veroordeel ik jullie tot een reis naar je kinderen in de States en Ontario in de maand mei.”

Volgaarne gingen de veroordeelden met dit vonnis accoord. We besloten er niet verder over te praten, en na een half uurtje gingen we opgewekt naar huis...

Is dat nu wel goed, om gasten uit Holland zo negatief te behandelen? Natuurlijk is dat over het algemeen niet goed. We hebben er trouwens zelf nooit behoefte aan gehad. Meermalen hebben we nabije en verre verwanten uit Holland hier gehad en het was altijd reuze gezellig, hoewel soms wat te druk voor Katrien. Maar je hebt er ook rare gasten onder. Gelukkig zijn het de uitzonderingen, maar zo nu en dan ontmoet je gasten uit het oude vaderland, die de wijsheid in pacht schijnen te hebben en ons hier in

Canada maar wat achterlijk vinden. En ze steken dat niet onder de stoelen en banken der bescheidenheid. Thijs en Thea, die in mei niet komen, zijn typische vertegenwoordigers van dit super-ras. We hebben hen een paar keer meegemaakt op visite, en in zijn gastheer-nood heeft Jan Huisjes er me wel het een en ander over verteld.

In het begin lieten Herma en Jan hen van alles zien. Ze maakten een trip door de bergen naar de kust van B.C. met elkaar. Maar volgens Thijs waren de gebegten in Zwitserland (in Holland heb je ze niet) meer majestiteitelijk dan in Canada en de bergdorpen veel schilderachtiger. Volgens Thea was de oceaan lang niet zo indrukwekkend als de Noordzee bij Scheveningen. Ze kon niet zeggen waarom, maar ze voelde dat nu eenmaal zo, en moest dat zo heel nodig even zeggen.

De huizen in Canada waren over het algemeen lang niet zo degelijk gebouwd als in De Nederlanden, terwijl de interieurs lang niet zo gezellig waren. De

dingen, die je hier kocht, waren veel goedkoper dan in Holland, maar natuurlijk van mindere kwaliteit.

Om hun een plezier te doen, nam Jan ze een keer mee naar de uitstervende hollandse middag-kerkdienst, en na afloop hadden de twee gasten de grootste pret. Het was volgens Thea zo „enig ouderwets” geweest! De taal van de voorganger was oudbakken geweest en de liederen eveneens. Men had hier waarschijnlijk nog nooit van van het Liedboek gehoord! Ha, ha, wat leuk, zeg!

Ze kwamen met Jan en Herma ook eens bij ons op bezoek. We kregen het over dansen en over het feit, dat zoveel jongelui tegenwoordig met elkaar naar bed gaan voordat ze getrouwd zijn. De gasten zeiden niet veel, maar zaten heel geamuseerd te luisteren, alsof ze toeschouwers waren van een leuk toneelstukje. Wel liet Thijs ons even weten, dat men deze problemen in Holland al lang gepasseerd is, en dat men daar meer geïnteresseerd is in de diepere hedendaagse problemen, zoals kernbepaling en milieuveruiling. Hierop vroeg Katrien, lichtelijk geïrriteerd, of het milieu soms niet vervuild werd, als iedereen deed wat hij wilde. Het antwoord van de gasten bestond uit een meewarige zucht....

We zullen Thijs en Thea uit Arnhem dit jaar dus niet in Canada aantreffen. Misschien nodigen zij nu Herma en Jan Huisjes wel uit, om naar Holland te komen en daar te genieten van de vooruitgang en de moderne problemen.

Zijn ze in Holland in de kerken, waar we vandaan komen, nu zo heel anders? En zijn wij zo stil blijven staan? Of is het zo, dat de ontwikkeling verschillend is?

Verleden week kreeg ik een stapeltje Hollandse kerkbladen van vrienden. Een ervan bevatte het nieuws, dat men in een zeer voortvarende gemeente het volgende stoute stukje heeft uitgehaald: Na afloop van de dienst begaf de voorganger zich niet zoals gebruikelijk naar de kerkeraadskamer, maar naar de uitgang en bleef daar staan, om de verdwijnende gelovigen de hand te drukken. Men was benieuwd, hoe men op deze nieuwigheid, waar toch wel iets moois in zat, zou reageren. Ongetwijfeld zullen sommige bezorgde lezers hierop wel ingaan in het Hollandse blad en de vraag stellen, of de handdruk na de dienst liturgisch wel te verantwoorden is en of men al handdrukkende niet bezig is het ambtelijke besef te kraken.

Ik vond het niet gemakkelijk, om dit met een ernstig gezicht te lezen. Als bij ons de dominee niet bij de uitgang zou staan om handen te geven, zou er een andere bezorgdheid ontstaan. Men zou zich afvragen: Wat voor nieuwigheid is dit, dat de dominee de mensen niet meer groet als de kerk uitgaat? Is hij bezig verwaand te worden? Zijn we niet goed genoeg voor hem?...

Verder bladerend in de oude Hollandse kerkbodes las ik een artikel van een professor in de theologie over een andere nieuwigheid, namelijk dat in verschillende plaatsen de dominee tegenwoordig „goeie morgen” zegt tegen de gemeente bij de aanvang van de dienst. Hij wijst op de liturgische bezwaren en mogelijkheden van deze diep ingrijpende aangelegenheid en wil er wel een plaats voor inruimen in het kerkelijk leven, mits de predikant „goeie morgen” zegt voor de dienst en niet erin.

In een volgend kerkbladnummer blijkt een lezer het niet met de professor eens te zijn. Het betoog van het ingezonden stuk komt hier op neer: Als de dominee „goeie morgen” mag zeggen, dan mag de gemeente het ook. Met krachtige argumentaties wijst de professor vervolgens deze afwijkende mening af. Er moeten tenslotte grenzen blijven!

En wij hier in Canada maar „goeie morgen” zeggen! De dominees tegen de leden en de leden tegen de voorgangers, alsof er geen gewichtige principes op het spel staan!

Een beetje geamuseerd las ik tot stichting en vermaak de „groeie morgen” — woordenstrijd voor aan mijn vrouw in de verwachting dat zij een van haar geduchte lachbuien zou krijgen. Het liep evenwel anders uit. Na het lezen zweeg ze en keek me doordringend en vermanend aan. Toen sprak ze: „Weet je wat je nu aan het doen bent, Arie? Je doet precies hetzelfde als Thea en Thijs uit Arnhem. Je maakt dingen belachelijk, die anderen heel ernstig nemen, en je doet net, alsof jezelf boven die discussie staat.” Beschaamd vouwde ik de krant en boog mijn hoofd. Vergelijken is soms een gevaarlijke bezigheid. Elkaar accepteren is beter. Ook moeilijker.

**Waardeert U
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t 'Is ongelooflijk

Kijk eens naar onze tabel en dan begrijpt U wel wat we bedoelen. Vergeet niet, Charter Class Fares zijn niet alleen een koopje, maar ze geven ook meer vrijheid dan gewone Chartervluchten. Maakt U gebruik van de gecombineerde reistijden van de KLM en CP Air dan kunt U Uw keuze bepalen uit 7 vertrektijden per week en in

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Let wel, U kiest Uw vertrek — en terugreis-data en U bepaalt de retoerprijs door de twee bedragen op te tellen. Deze prijzen zijn alleen geldig voor reizigers vanuit Canada.

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Deze lagere Charter Class Fares naar Amsterdam zijn speciaal voor reizen buiten het drukke zomerseizoen. Uw buitenkans om naar Holland te gaan. Uw reisbureau zal U graag verdere details uitleggen en U helpen alles te regelen.



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ADOPTION

PASMA: Praise and glory be to God for bringing another daughter into our care, on January 25, 1980. JENNIFER LINDA was born on March 18, 1975 and joins brother Chad and sister Chandra. Proud parents are Jack and Aurilia Pasma. Grandparents are Mr. and Mrs. Ralph Vander Vaart of Smithers, B.C. and Mr. and Mrs. Thomas Pasma of Springfield, Ont.

BIRTHS

BREIMER: We, Theo and Mary (nee Helleman) praise and thank God for the precious gift, our first-born child, KEREN JOY, born on January 29, 1980, weighing 7 lbs. 7 oz. Proud grandparents are Mr. and Mrs. H. Breimer and Mr. and Mrs. H.W.C. Heilerman. 632 Bowen Pl., Kingston, ON K7M 6P1.

BUYS: Margaret and Bill like to share with relatives and friends, a very joyous occasion. On February 6, 1980, God entrusted us with a precious little boy, whom we call TREVOR ANTHONY. A brother for Margo, Bill, Kathy, Brian, Carl, David, Mark, John and Darrell. Beamsville, Ont.

DE VRIES: On January 24, 1980, the Lord entrusted to us, another son whom we named JONATHAN, a brother for Peter. Parents: Peter and Evelyn de Vries, London, Ont., Grandparents: Mr. and Mrs. P. de Vries, Brantford, Ont.; Mrs. J. Dykstra, Waterdown, Ont.

POTSTRA: Ray and Cathy rejoice in the Lord for the blessed birth of their first child, a daughter, EVELYN GAYLE, on February 7, 1980. She is the first grandchild for Mr. and Mrs. Peter Potstra of Hamilton and the third grandchild for Mr. and Mrs. Ralph Oegema of Winona. 3 Central Ave., Grimsby, Ont. L3M 1X7.

VEENSTRA: Dr. and Mrs. Jack Veenstra thankfully announce the birth of their son, JUSTIN QUINN. A brother to Tom, Breeze, Laurie, Donald, Donna, Jack Jr., Marlene, Robbie and Timothy. Psalm 148:5 and 6. February 14, 1980 Drayton, Ont.

WAGENSVELD: With great joy, we thank the Lord, the giver of life, who has blessed our home with the birth of our fourth child, a daughter, JENNIFER PAULINE, born on February 4, 1980. A welcome sister for Kimberley Jane, Krista Susanne and Jason Jacob. Proud parents: Art and Magda Wagensveld, (nee Dreyer). Sixth grandchild for Mr. and Mrs. J. Dreyer, seventeenth grandchild for Mr. and Mrs. J. Wagensveld. 3188 Centennial Dr., Burlington, Ont. L7M 1C2.

Share your family news with C.C.

ANNIVERSARIES

1935 1980
On February 21, 1980, we celebrated with our parents and grandparents, SIMON and HILDA APPERLOO (nee DeLeeuw)

their 45th Wedding Anniversary. We thank the Lord for his faithfulness and love shown during these years. We pray that the Lord will continue to bless and be near to them in the years to come. Ron & Bea Apperloo — Abbotsford, B.C. Tina Rozendal — Winsloe, P.E.I. Glarence & Jenny Tuin — Abbotsford, B.C. Ted & Edith Apperloo — Abbotsford, B.C. Gerrit & Lize Apperloo — Smithers, B.C. Leo Apperloo & Cheryl — Abbotsford, B.C. 25 grandchildren and 3 great-grandchildren. Home address: 2824 Laurnell Crescent, Abbotsford, B.C. V2S 3L3.

1955 1980
Hallum, Fr. St. Ann's, Ont. On February 24, 1980, we hope to celebrate with our parents and grandparents,

DICK and ANN ATTEMA (nee Prins) their 25th Wedding Anniversary. We pray the Lord wil continue to guide and bless them and keep them in his care in the coming years. Congratulations and love from their children and grandchildren: Tina & Art Vos; Michelle, Sherry — St. Ann's, Ont. Rita & Will Reinink; Andrea, Derek — Walton, Ont. Ed & Grace Pot (engaged) Chris Rick Andrew Open house on Saturday, March 1, 1980, in the Smithville Chr. Ref. Church from 2 - 4 p.m. Best wishes only. R.R.#1, St. Ann's, Ont. L0R 1Y0.

Kitchener York
1955 1980
Thankful to the Lord, we wish to announce the 25th Wedding Anniversary of our parents,

JAKE and MINKE DE LEEUW (nee Vander Meer) on February 26, 1980. Tiena & Rick Cathcart — Hamilton Pete & Donna Irving (girlfriend) — at home Hilda & Bill Vander Meer (engaged) — at home Gary — at home Neighbours and friends are invited to attend an open house on Saturday, March 1, 1980, at 8 p.m. at the Lion's Hall, Caledonia. Best wishes only, please. 3rd Side Rd., R.R.#1, York, ON N0A 1R0.

On March 3, 1980, with thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents,

JOE and MIES DEMOTTER (nee Broekhuizen) Henry & Kathy Eric & Patty Brad R.R.#2, Kingsville, Ont. N9Y 2E5.

1955 1980
With gratitude and thanks to God, we hope to celebrate, on March 2, 1980, the 25th Wedding Anniversary of our parents and grandparents,

PIETER and NEELTJE (Neily) INGETJE JOFFERS (nee Niemantsverdriet) We pray that the Lord will continue to bless them as he has so richly done for the past 25 years. Clara & Harry Prenger; Danny Aly & John Miedema; Michael Kathleen Glenda all of Thunder Bay Home address: R.R.#5, Thunder Bay, Ont. P7C 5M9.

ANNIVERSARIES

1955 1980
With joy and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents,

DICK and JEAN DE RUITER (nee Linker) on March 4, 1980. We pray that the Lord will continue to bless them with his everlasting love and care, for many years to come. Congratulations and love from your sons, and their girlfriends, Richard & Beverly Patrick & Emily Jeffrey Open house will be held at their home on Saturday, March 1, 1980, from 2:00 p.m. to 4:00 p.m. Home address: R.R.#3, Simcoe, Ont.

With gladness in our hearts, and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents,

MARTIN and HENNY DE VRIES (nee Van Lingen) on February 25, 1980. We pray that God will continue to guide and bless them and we are glad to know that all of the future is in his loving care. With love and gratitude from their children: Lynda Mary-Anne Patty John Brian Dwayne Home address: R.R.#4, Thamesford, Ont. N0M 2M0.

1930 1980
Halle, Gld. Brinston, Ont. February 28
With joy and thankfulness, we hope to celebrate, D.V., the 50th Wedding Anniversary of our beloved parents and grandparents,

JOHAN and HENDRIKA E. GEURKINK (nee Bosman) We thank and praise the Lord, for his love and faithfulness in the past and pray that he will continue to bless and guide them in time to come. Their children and grandchildren: Grada & James Kolff; Janice, John, Maurice, Evonne, Barbara, Sharon, Harvey Arie & Jennie Geurkink; Jack, Nancy & John, Raymond, Michael, Shawn Henry & Jessie Geurkink; Shirley, Ronald, Brenda Johanna & Gerrit Westervelt; Gerald, Evelyn, Margaret, John, Martin, Calvin John Geurkink Jr. Reception for friends and relatives, on Friday, February 29, 1980 in the Matilda Hall, Dixon's Corners at 7:30 p.m. Best wishes only please. Box 66, Brinston, Ont. K0E 1C0.

1955 1980
With great joy and thankfulness to the Lord, we announce the 25th Wedding Anniversary of our parents:

MR. and MRS. AIKE WILTING on February 23, 1980. We thank the Lord for his faithfulness through the years and pray for continued guidance and strength. With love from their children: Joanne Margaret Linda Esther Ingrid Dorothy Hans R.R.#2, Cornwall, P.E.I.

Newlyweds whose wedding announcement appears here, including their address, will receive C.C. free of charge for one year.

MARRIAGES

VERSTEEG-PENNINGS: As their children, we would like to announce with great joy, the marriage of our parents, MRS. NELLIE VERSTEEG (nee Bette) of R.R.#1, Fordwich, Ont., and MR. BERENT PENNINGS of R.R.#21, Cambridge, Ont. The wedding will take place, the Lord willing, Friday, March 21, 1980, at the Listowel Christian Reformed Church at 6:00 p.m. Rev. D.C. Los officiating. Our congratulations and love, Mom and Dad: Brenda Versteeg — Fordwich, Ont. Jimmy Versteeg — Fordwich, Ont. Mary Versteeg — Fordwich, Ont. Andrew Versteeg — Fordwich, Ont. Brian Versteeg — Fordwich, Ont. Bill & Gwen Pennings — Kinburn, Ont. Hans & Ena Pennings — Cambridge, Ont. Theo & Linda Pennings — Brantford, Ont. Dick & Joanne Pennings — Branchton, Ont. Lyda & Dave McKittrick — Guelph, Ont. Henry & Coby Pennings — Wallace town, Ont. Joanne & Stan Publicz — Cambridge, Ont. John Pennings — Cambridge, Ont. Gary Pennings — Cambridge, Ont. and 14 grandchildren Future address: R.R.#21, Cambridge, Ont.

OBITUARIES

The Winner
I met a man the other day,
He lay upon a bed,
Suffering from a dread disease,
He barely raised his head.

"Tell me, Miss," he whispered,
"Is there anyone you know,
Who feels life's been a waste of time
Who'd come and tell me so?"

"The years that he has still got left
I'd like to buy for me,
And he could have my empire
For all the world to see.

I've made alot of money,
But I can't use it now
And the empire I built up
Has lost it's charm somehow.

I want a chance to walk outside
And see the sun once more,
I want to see my grandchildren
Come bounding through my door.

I promised my grandson I'd teach
him to fish
But success got in my way
If I could only do it now
There's no price I wouldn't pay."

I thought it over carefully,
So sad, I could hardly speak,
I'm sorry," said I, "there's no one."
And a tear rolled down his cheek.

I left his side, a changed soul,
Knowing what real wealth is
Grateful for my humble life,
And saddened that he'd lost his.
Romina Krikke

On Sunday, January 27, 1980, it pleased the Lord to take home to a life everlasting, our dear wife and mother,

ROMINA B. KRIKKE (nee Meyer) at the age of 31. Be ready therefore to meet your Creator. Waste not your life on things that have no great value in life after death. Be prepared. Live each day thanking the Lord, for any day he might tap your shoulder saying "Come home my child." There is no time to say "good-bye." Remain faithful even to the end, as Romina had done. Greatly loved and sadly missed by her husband Henry and children, April, Mandy and Josh.

OBITUARIES

Classis Quinte of the Christian Reformed Church wishes to express its sincere sympathy to its stated clerk, the Rev. Guy Corvers, and his family in the sudden departure of their son and brother, GUY

at the youthful age of 17. May the sure promises of our Covenant-God be a continuous source of deep comfort to them in their sorrow. "Great is thy faithfulness, O God my Father!" February 11, 1980, On behalf of Classis Quinte, The Interim Committee, Anthony De Jager Peter De Haan

"In Thy light we see light." We who work with Rev. Guy Corvers, express our sympathy to him, to his wife Hanny, and to their family in the tragic loss of their son and brother, GUY CORVERS JR.

May Christ and his people help them in their grief and pain. "His covenant bonds he will never sever." The Interim Committee, The Committee for Contact with the Government of the C.C.R.C.C. February 7, 1980.

February 12, 1980
The Lord in his infinite wisdom, after a long illness, took to be with him, our beloved grandson, nephew and cousin,

RONALD JOHN DE GRAAF at the age of 23 years. Dear son of: Kurt & Jean De Graaf, Brother of: Carol, Scott, Wayne Predeceased by his grandfather, John de Graaf on January 15, grandfather James Gribben in 1979, and sister Sandra in 1975. His loving grandmother: Ann de Graaf. Aunts and uncles: Gerard & Gertrude Leendertse Wietze & Minca Zuidema Jerry & Alice de Graaf and cousins. R.R. #1, Mnt. Pleasant, Ont.

On Monday, January 28, 1980, the Lord took home my dear husband, and our father and grandfather. Tot onze diepe droefheid is van ons heen gegaan onze geliefde man, vader en grootvader,

ALLERT HEEREMA Husband of: Mrs. Jaantje Heerema (nee v.d. Heijden) — Calgary Father of: J. (Heerema) & P. DeBoer; Susan, Shelley — Calgary J.C. Heerema — Calgary S. Heerema; Robin — Calgary P.A. & T. Heerema (van den Berg) — Calgary The funeral service took place Thursday, January 31, 1980, at 12:30 p.m. at the Maranatha Chr. Ref. Church of Calgary. 2511 - 48th St. N.W., Calgary, Alta. T3B 1B8.

On February 3, 1980, the Lord took home our dear brother-in-law, uncle and cousin, MARINUS BERNARD RHEBERGEN We pray that the Lord will sustain his wife and son. Sadly missed by: Andr & Lucy Hofstede Jan & Cornelia Zuidema Binne & Boukje Binnema Thomas & Dirkje Binnema Anna & Diek Binnema Henk & Siepie van Streun Hiele & Jennie Binnema Jaap & Hieke Lont Arnold Bakhuizen Ed & Lucy Jorritsma and families.

Classified Advertising

OBITUARIES

The Lord is my light and my salvation.
On February 9, 1980, the Lord took home his child.

HENDERIKA SLOTERDIJK-STUIVE at the age of 82 years. Predeceased by her husband, Pieter Sloterdijk in 1971.

Dearly beloved mother of:

Peter & Lita Sloterdijk — Woodstock, Ont.

Annie & Cor Jiskoot — Zwijndrecht, Neth.

Winnie De Heus — Woodstock, Ont.

Ina & Rindert Schoustra — Groningen, Neth.

Klaas & Marijke Sloterdijk — Groningen, Neth.

Lineke & Gerard Buurma — Apingedam, Neth.

Harry & Carol Sloterdijk — Riche-lieu, Que.

12 grandchildren

February 9, 1980

Huize Aldegonda liberda

Bedum, Neth.

TEACHERS NEEDED

BELLEVILLE: Belleville Christian School, R.R.#5, Belleville, needs **one grade 2 teacher and one combination grade 3, 4 teacher.** Applicants being able to teach one's own French and Music and who are willing to work towards an integrated curriculum are preferred. Contact: the principal, Henk Schaly at 613-962-7849.

BELLEVILLE: Quinte Christian Highschool requires, for September 1980, one teacher, qualified to teach **Science and Physical Education.** Send your letter of application and resume to: Quinte Christian Highschool, Peter Van Huizen, principal, Box 158, Belleville, ON K8N 2Z2. Phone: (613) 968-7870 (school).

BOWMANVILLE: Durham Christian Highschool needs **2 teachers.** An **English** teacher and one who teaches **General Subjects.** Experience preferred. Send resume to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9. Telephone: (416) 623-5940 (School).

BRAMPTON: The John Knox Christian School in Brampton expects to have vacancies in the **primary grades.** Please request applications from: Mr. I. Witteveen, principal, John Knox Christian School, 82 McLaughlin Rd. S., Brampton, Ont. L6Y 2C7. Phone: (416) 451-3236 or (416) 457-7250.

BRANTFORD: Brantford Christian School requires a teacher for a **combined grade 1 and 2,** approximately 20 students, for September 1980. Please send letters of application and resume to: Mr. Chris VanderVeen, principal, Brantford Christian School, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: (519) 752-0433 (school).

BURLINGTON: Trinity Christian School in Burlington, invites applications for a possible teaching position in a **double primary grade.** Please send inquiries and applications to: Trinity Christian School, c/o Secretary of the Ed. Committee, 650 Walker's Line, Burlington, L7N 2E7.

KINGSTON: The Kingston Christian School invites applications for **half time teaching** position, duties to be assumed May 12, main subject areas: **Science, Health and English in grades 6, 7, 8.** Same position is probably available during the 1980-81 school year. The position could be combined with part-time study at Queen's University. Applications to be sent to: Kingston Christian School, 88 Wright Cres., Kingston, Ont. K7L 4T9.

TEACHERS NEEDED

CHATHAM: Chatham District Christian Secondary School invites applications for a **math-art-accounting combination** for the 1980-81 school year. Please send your applications to: Mr. Henry Kooy, principal, Chatham District Christian Secondary School, 90 Park Avenue East, Chatham, Ont. N7M 3V4, or call: (519) 352-4591.

GEORGETOWN: The Georgetown District Christian School, invites applications for possible **elementary teaching** positions for the next school year. Applicants with ability to teach French and/or music will be preferred. Please send applications to: George Petrusma, principal, R.R.#1, Georgetown, Ont. L7G 4S4.

GUELPH: Small is beautiful! The John Calvin Christian School in Guelph, situated in a University city, needs teachers in the **Kindergarten, primary and intermediate levels.** Become part of our growing Christian community. Send inquiries and applications to: Jake Vriend, principal, c/o John Calvin Christian School, 290 Water St., Guelph, Ont. N1G 1B8. Telephone: (519) 824-8860 (School).

HAMILTON: The Education Committee invites applications for possible vacancies in **grades K-8.** Contact: W.H. Hultink, principal, Calvin Christian School, 547 West 5th St., Hamilton, Ont. L9C 3P7. Phone: 388-2645.

LUCKNOW: The Lucknow and District Christian School Association invites applications for the position of **primary teacher for grades 1 - 4** in their new 3 room school which will be opening its doors this fall. Please send resume and letter of application to: Lucknow and District Christian School, c/o Educational Committee, Box 550, Lucknow, Ont. N0G 2H0.

ORANGEVILLE: The Orangeville Christian School, an interdenominational Christian School, situated in the town of Orangeville, 20 miles north of Brampton, Ont., invites applications for possible positions in the **primary and junior grades,** commencing September 1980. **Music** will be considered an **asset** but not a necessity. Send all applications to: Mr. R. Duggan, principal, 2 Hewitt St., Orangeville, Ont. L9W 2T7. Telephone: (519) 941-3381 (school).

OWEN SOUND: Timothy Christian School, requires a **Teaching Principal,** commencing September 1980, for grades 5-8 in its two room school. Please submit applications and resume to: Mrs. Jane Lunshof, Secretary, Education Committee, Box 59, Chatsworth, Ont. N0H 1G0.

PETERBOROUGH: The Peterborough Christian School Society will need a **Teaching Principal** for the established Rhema Elementary Christian School for September 1980. Please forward application to: Mrs. M. Bronsema, King St., Bethany, Ont. L0A 1A0, or phone: (705) 277-2661.

ST. THOMAS: St. Thomas Ebenezer Christian School will have possible vacancy of **teaching Principal** for the next school year. The Principal will teach grade 8. Ebenezer has excellent facilities and a very good pupil/teacher ratio. Applicants are also invited for a vacancy in a **primary grade.** Send complete resume to: John Pouli, principal, 77 Fairview Ave., St. Thomas, Ont. N5R 4X7. Telephone: (519) 633-0690 (school).

TEACHERS NEEDED

ST. CATHARINES: Calvin Memorial Christian School expects the following vacancies for the next school year: **grade 1 teacher, grade 3 teacher, grade 6 teacher.** Experienced and new teachers are invited to contact: Mr. John Stronks, principal, 300 Scott St., St. Catharines, Ont. L2N 1J3. Phone: (416) 937-6302.

SARNIA: Sarnia Christian School invites applications for possible openings in **primary grades (Kindergarten)** and **French.** Send resume and letter of application to: Secretary of the Ed. Committee, Mrs. G. Vander Meulen, 1091 Cathcart Blvd., Sarnia, Ont. N7S 2H4.

STRATFORD: The Stratford and District Christian School invites applications for **teaching positions in grades 1 through 6** for the 1980-1981 school year. Combination grades. Inter-denominational school. Send resume and letter of application to: Stratford and District Christian School, c/o P. Vandersar, Education Committee, R.R. #1, St. Paul, Ont. (519) 271-9338.

STRATHROY: John Calvin Christian School, Strathroy, Ont., is inviting applications for a possible opening at the **Junior Intermediate** level. This is a part-time position of 2 days a week. Send all letters of inquiry to: Mr. A. Vander Laan, principal, John Calvin Christian School, 48 York St., Strathroy, ON, N7G 2E5. Telephone: (519) 245-1934 (school).

TRENTON: Trenton Christian School will need two teachers for the **lower elementary level** (grades 2, 3, or 4) for the 1980-81 school year. Please address your application of inquiries to: Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Phone: (612) 392-3600.

WELLANDPORT: The Wellandport Christian School invites applications for possible openings in the **primary and junior divisions** for the 1980/81 term. Direct all inquiries to: Wm. Thies, principal, R.R.#1, Wellandport, Ont. L0R 2J0. Phone: (416) 386-6272 (school).

WILLOWDALE: The Willowdale Christian School invites applications for teaching positions in the **primary and junior grades.** Please contact: Mr. A. (Ben) Harsevoort, principal, at Willowdale Christian School, 60 Hilda Ave., Willowdale, Ont. M2M 1V5. Telephone: (416) 222-1711 (office) or 636-3133 (home).

WYOMING: John Knox Christian School in Wyoming, Ont, invites applications for the position of **Teaching Principal.** Duties to commence August 1980. Send applications to: Mr. J. Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: (519) 845-3112 (school).

LACOMBE, AB: Lacombe Christian School will likely have 2 openings in upper **elementary** and 1 in **Junior High** language arts/social for the 1980-81 school year. We have an attractive 10 room school with an enrollment of approximately 200 students in grades 1 through 9. Kindly address inquiries or applications to: the principal, Lacombe Christian School, Post Office Box 1749, Lacombe, Alta. T0C 1S0.

LETHBRIDGE, AB: Immanuel Christian School, Lethbridge, Alberta, requires teachers in the following areas: 1) **Elementary grades 1, 4, 6 and 2) Junior/Senior High: bible, language arts, mathematics, science (chemistry), French, social studies and typing.** For more information, please phone or write: Mr. H. Konynenbelt, principal, 802-6th Ave. N., Lethbridge, AB, T1H 1Z1. Phone: (403) 328-4783, 329-1750 or 328-7195 (home).

TEACHERS NEEDED

ROCKY MOUNTAIN HOUSE, AB: Rocky Mountain House Christian School, situated near the Scenic Canadian Rockies of Alberta, is inviting inquiries and applications for a teacher to serve in the **upper elementary and junior high** grades. Preference will be given to a **Science** major. Applicants should be properly certified to teach in Alberta. For additional information please write or phone: Mr. P. Valkenier, principal, P.O. Box #669, Rocky Mountain House, AB, T0M 1T0. Phone: (403) 845-3516 (school).

BURNABY, B.C.: John Knox Christian School in Burnaby, B.C., invites applications for teaching positions in: 1) **learning assistance/grade 7, 2) a grade 3 teacher, 3) possible other openings.** Music majors will be given preference. Our school has 170 students and 12 full- and part-time teachers. Please contact: Ben Hendricks, principal, John Knox Christian School, 8260 - 13th Ave., Burnaby, B.C. V3N 2G5. Or phone: (604) 522-1410 (school).

SMITHERS, B.C.: The Christian School Society of Smithers and Telkwa has a possible opening for an **Industrial Arts Instructor** for its **Secondary School** program in Bulkley Valley Christian High. Interested persons are invited to direct inquiries to: G. Koopmans, principal, Bulkley Valley Christian High, Box 3635, Smithers, B.C. V0J 2N0, or call: 847-4328 (school).

TEACHERS NEEDED

PRINCE GEORGE, B.C.: The Cedars Christian School, an interdenominational school, has possible openings in the **4 and 5 combination,** as well as in the **6 and 7 combination.** Experience is preferred and the ability to teach some French, will be an asset. Send inquiries to: Mr. R. Reitsma, principal, Cedars Christian School, 701 N. Nechako Rd., Prince George, B.C. V2M 1A2. Telephone: (604) 564-0707 (school).

RICHMOND, B.C.: Richmond Christian School requires experienced teacher for **grade 1 and 2** class and **part-time teacher of French.** Send applications to: Richmond Christian School, 8180 #2 Road, Richmond, B.C. V7C 3M3 or phone: Principal: (604) 277-4714, or 271-1338.

TERRACE, B.C.: Commencing with the 1980/81 school year, the Terrace Centennial Christian School is in need of a **Principal Teacher** to give strong Christian leadership, not only in the expanding interdenominational school, but also in the Christian community. We offer a respectable salary and are prepared to help towards moving expenses. If you are looking for a challenge and are interested in relocating to a picturesque area which has great recreational opportunities, contact: John Vanderwal, Chairman, Education Committee, P.O. Box #317, Terrace, B.C. V8G 4B1. Or phone: (604) 635-5226 (residence) or (604) 635-6137 (school).

SECTION COBOURG (EASTERN ONTARIO) CHRISTIAN SCHOOLS

The Christian Schools of Section Cobourg, located in various towns in the picturesque hill country of Eastern Ontario, are a diversified group of schools, ranging in age from 1 - 23 years, in size from 40 - 200 students, and in type from denominational to interdenominational.

The schools are unified, however, in their desire to acquire qualified, Christian teachers to fill their teaching vacancies for the school year 1980-1981.

In an effort to help each other interview more teachers and to enable teachers to be interviewed by more boards, the schools have planned an interview day at which each school will have an interviewing team. The interview day will be held at the Durham Christian Secondary School in Bowmanville, Ont., between the hours of 10 a.m. and 4 p.m. on Saturday, March 8, 1980.

Teachers and prospective teachers interested in attending the interviews, should apply directly to the schools with which they desire to have an interview. (The schools addresses are available in the CSI directory.) Applicants should also notify the section secretary. (Sue Kort, R.R.#3, Bowmanville, Ont. L1C 3K4) of their intention to come to the interview, stating by which school or schools they plan to be interviewed.

The schools of Section Cobourg and their anticipated staff needs for the school year 1980-81 are as follows:

Belleville District Christian School of Belleville:

one grade 2 teacher
one grade 3/4 teacher

Quinte Christian Highschool of Belleville:

one teacher for science and phys. ed.

Durham Christian Secondary School of Bowmanville:

one experienced English teacher
one generalist

Knox Christian School of Bowmanville:

No openings

Northumberland Christian School of Cobourg:

one primary
one intermediate teacher

Heritage Christian School of Lindsay:

one Kindergarten
one 1/2 combination with French background

Immanuel Christian School of Oshawa:

one primary
one intermediate teacher

Rhema Christian School of Peterborough:

a principal

Trenton Christian School of Trenton:

teacher for grade 2 and 3

Ottawa (West) Christian School,
with 170 students and 9 teachers, invites applications for

Elementary teaching

positions for the 1980/81 school year.

For applications write or call:

H. Vander Meer,
c/o Ottawa Christian School,
2191 Benjamin Ave., Ottawa, Ont. K2A 1P6.
Phone: (613) 722-0677.

Classified Advertising

TEACHERS NEEDED

Edmonton Christian Schools

Our system is continuing to place an emphasis upon the development and implementation of a curriculum which recognizes the Lordship of Christ.
We are looking for 2 people in the area of curriculum development, namely: a **K-6 Curriculum Co-ordinator** and a **7-12 Curriculum Co-ordinator**.
Our system consists of 4 schools with a combined enrolment of 1100 students.
We are now inviting inquiries and applications for the next school year.
In addition to the above we are anticipating some openings in: **Kindergarten, Elementary classroom positions, and Remediation, K-9 Music, and Senior High English, Phys. Ed., and Home Economics.**
In the week of February 25 through March 1, a representative of our schools will be in the Ontario area. If you would like to meet with the representative, please contact:

Lee Hollaar, principal,
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Telephone: (403) 475-2818 (school).

London District Christian Secondary School

24 Braeside Ave., London, Ont. N5W 1V3.
We are inviting applications for positions in **ENGLISH, GIRLS PHYS. ED. and FRENCH/ART.**
Please send applications including resume, academic record and references to:
The Principal,
W. Drost,
or phone (519) 455-4360.

BEACON CHRISTIAN HIGH SCHOOL

in St. Catharines, Ontario
Applications from experienced and new teachers are invited for possible openings in the following areas or combinations thereof:
Science • Girls P.E. • Boys P.E. • Bible • Home Economics Manual arts • Teaching Vice-principal
Beacon Christian High School provides a complete program of Christian education for 215 students in grades 9 - 12.
Please send inquiries or applications to:
John Vriend, Principal, Beacon Christian High School,
2 O'Malley Dr., St. Catharines, Ontario L2N 6N7.

Lambton Christian Highschool

of Sarnia
will have openings for an **English** and a **French major**
and a possible opening in **Phys. Ed.** for the 1980/81 school year.
Please send your applications to:
Mrs. Karen De Waal, Secr. Ed. Comm.
1458 Cathcart Blvd., Sarnia, Ont. N7S 2J2.

Toronto District Christian Highschool

With an expanded curriculum to include grade 13, the school requests applications from highly qualified teachers in the areas of:
Mathematics Science
English

Please forward resumes and requests for information to:
Wm. Barneveld, principal,
7900 Kipling Ave.,
Woodbridge, Ont. L4L 1Z5
Phone: (416) 851-1772 (school)
or (416) 456-1727 (home)

Calgary Christian School

invites
applications for teaching positions in:
Kindergarten through grade 12
We are accepting applications from present teachers and those completing their teaching requirements.
Interviews will be held in Toronto and at various Christian Colleges and preference will be given to those with Canadian citizenship.
Forward complete resume, application and references to
Mr. Ulrich Haasdyk, principal
Calgary Christian School,
2839-49th St. S.W., Calgary, AB T3E 3X9.
Telephone: 403-242-2838 (school).

TEACHERS NEEDED

The Hamilton District Christian High School Board

28 Athens Street, Hamilton, Ontario
invites applications for the eight new teaching positions **for all areas including Industrial Arts**, for its **Christian High School in Smithville** (to be opened in September, 1980 with enrollment of approximately 140 students in Grades 9 - 12).
Forward applications, resumes, and references to:
Mr. John E. Top, Principal.

John Knox Memorial Christian School in Fruitland

requires a
grade 1 teacher,
and possible openings for the **intermediate grades** for the school year 1980-81.
Preference will be given to a music major.
Please forward letters of application and resume to:
Mr. Wm. Slofstra, Principal
Box 27, Fruitland, Ont.
Tel: (416) 643-2460 (school).

Immanuel Christian School

In Lethbridge, Alberta
is now accepting applications for
Teaching positions in:
Kindergarten through Grade 12
for the 1980-81 school year.
Our school serves a large diversified Christian community in the city of Lethbridge and surrounding rural area.
We offer a well-balanced educational program to over 600 students with excellent opportunities to teach in your major area of study.
We are also actively developing a Christian curriculum under the leadership of our own curriculum Co-ordinator.
For more information please phone or write:
Mr. H. Konynenbelt, principal,
802-6th Ave. N., Lethbridge, Alberta T1H 1Z1.
Phone: (403) 328-4783, 329-1750
or 328-7195 (home).

EDMONTON CHRISTIAN SCHOOL PRINCIPALSHIP

An invitation is extended for application for the position of principal of the Edmonton Christian High School. Our school has an enrollment of 230 students and a staff of 18 full and part time teachers.

The position gives leadership to a team concept of administration involving the people with tasks divided amongst responsibilities for student services, curriculum, supervision of instruction and co-ordination of program detail, along with other responsibilities in other areas, such as public relations, etc.

Staff consists of experienced and newer members.

Principal is also part of a team of administrators responsible for the operation of the entire system. Lots of challenge and opportunity for growth.

Interested applicants, please call or write:
Lee Hollaar, principal
13470 Fort Rd., Edmonton, Alta. T5A 1C5.
Tel: (403) 475-2818.

Fraser Valley Christian High School

Providing Christian education for 350 students in grades 8 through 12, invites applications for possible vacancies in 1980/81 in any of the major areas of study, but especially in:
English
Social Studies
French
Mathematics
Science
Chemistry
or combinations thereof.

Located in the greater Vancouver regional district with an outstanding range of educational, cultural and recreational opportunities.
Please send resume and references with application to:
15353-92nd Avenue,
Surrey, B.C. V3R 1C3.
For further information contact:
F. HERFST, principal,
(604) 581-1033 (office) or
(604) 524-6753 (home).

REAL ESTATE



PACKHAM REAL ESTATE LIMITED

140 Centennial Parkway North,
Stoney Creek, Ontario
ANDY ELGERSMA,
Representative
Call: 560-3111 or 957-7404.
DAIRY, 106 acres, large dairy barn, ties for approximately 35 head, plus box stalls for young cattle and calves. Stable cleaner, silo 16 x 65, cattle, quotas and equipment included in price plus a cozy 3 bedroom home on treed lot near Cayuga.
50 ACRES, near Sheffield with a bright and cheerful 3 bedroom ranch in immaculate condition. Fireplace in combination kitchen/family room, with cathedral ceilings. Fully broadloomed. Asking **\$139,000.**
SANDY LOAM, 75 acres of choice garden land, 3 ponds, barn 90 x 30, drive shed, and 4 acres of bush. 4 bedroom home on treed lot near Wellandport. Asking **\$145,900.** Try your offer!

FOR SALE

Licensed restaurant/giftshop with small apartment plus double garage. Also, new 4 bedroom brick bungalow plus 2 (always rented) cottages. Highway location, 8.6 acres. Will take 1st mortgage at 10%. Will also consider taking house or apartment as a part trade. Contact: Chris Kwint, R.R.#3, Bancroft, Ont., (613) 339-2456 or Edmonton C.C. office (403) 423-4949.

FOR SALE

Dutch Import Shop in Southwestern Ontario. Reason for selling: is retirement. For more information, please write to: Box #4488, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

155 Acres Dairy Farm

With good 9 room house. Barn with stable cleaner. Pipeline milking; 70 head purebred holsteins. 3 silos, bunk feeding. Quotas and machinery included. Wainfleet area.

245 Acres Dairy Farm

Complete with livestock, implements and 763 litres #1 Quota and 95,000 litres #2 Quota. Own gas-wells, registered holstein herd, approximately 115 head, 60 milking cows on R.O.P. Good location on paved road in Southern Ontario.

60 SOW-PIG FARM

To be sold as going concern. Two family house in good condition. Barn is well insulated and ventilated. 2 silos — 1 for high moisture corn. All piglets under 5 weeks and 2 boars included. Vendor will take back 1st mortgage at going rate.

For more details call:

Keith Miller & Associates
Realty Ltd.
220 Broad St. E.
Dunnville, Ont.
416-774-7624
and ask for Art Vander Vliet
774-4611 (evgs.)

PRIVATE SALE

Builder's own spacious 2 storey, 6 bedroom home; 10 years old. Living-dining room, family room with fireplace, working kitchen, laundry, mudroom, all on main floor. Double garage, 1½ bath, carpeted throughout. Sliding door off family room onto large partly covered patio. Located on 5 acres of good gardening soil, 4 miles west of Trenton. For information write to: Box #4491, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Classified Advertising

TEACHERS NEEDED

Calvin Christian School in Winnipeg, Manitoba

invites applications for
teachers

who are contemplating a change and from those completing their teaching training. There will be

vacancies in the primary and junior levels.

Please forward complete resume, application and references to: Mr. J. Doornbos, Principal,
Calvin Christian School,
245 Sutton Ave., Winnipeg, Manitoba R2G 0T1.

Victoria Christian Schools

Applications are invited for the following areas:

SECONDARY — Math and Science.

Experienced preferred with responsibility mainly at grade 11 and grade 12 level.

Commercial.

Flexibility and willingness to teach a range of commercial courses an asset.

ELEMENTARY — Grade 4 and Kindergarten.

Specific training preferred, 1/2 time, tentative opening.

Remedial.

Diagnostic and supervisory duty, 1/2 time, tentative opening.

William A. Van Dyke
Saanich Christian School
671 Agnes St.,
Victoria, B.C.
V8Z 2E7

Ray Sutton
Pacific Christian Secondary
School
1530 Lionel St.,
Victoria, B.C. V8R 2X8.

REAL ESTATE



All Points Realty Services Inc.
56 East Street, P.O. Box 304, Goderich, Ont.
N7A 4C6
Telephone 524-6656

COLBORNE TOWNSHIP

269 acres, 90 cows, quota. Young cattle, machinery, pipeline milking. 2 houses, excellent buildings. (F.01).

BRUCE TOWNSHIP

294 acres — 60 cows, quota, young cattle, free stall, barns 2 years old, machinery, house with apartment attached for 2 families. (F.07).

KINLOSS TOWNSHIP

250 acres — 70 registered Holstein cows, quota, pipeline milking. 3 silos. Priced to sell — owner moving (F.23).

GODERICH TOWNSHIP

160 acres — 45 cows, quota, free stall, machinery, very good house. (F.29).

HULLETT TOWNSHIP

Modern 120 sow farrow to finish hog set up. Nearly new buildings, harvestore silo, also included, a cage layer barn with quota to 12,008 birds. This is an excellent operation on 100 acres. Price includes livestock and equipment. Cage barn can be purchased separately.

CULROSS TOWNSHIP

Broiler and beef farm, basic broiler quota of 17,128 plus #2 of 5,000. Excellent fully automated barns. Oil and wood hot water boiler. 300 acres; beef barns 180 x 40 and 140 x 40, for 350 head; harvester 20 x 80; cement silo 20 x 80. Good 4 bedroom brick home. This is an excellent family operation. On paved road, 1/2 mile from town.

Charles Bruinsma,
Sales Representative.
Telephone: 519-524-9804.

Advertise in C.C.
It does
give you results!!

REAL ESTATE

Dairy Farm

Belleville area. One of the area's better farms, 348 acres, clay loam soil. Large No.1 and No.2 quotas, 2 houses, Herring Bone Milking Parlour with automatic take-off. 42' x 298' free stall barn with 90 stalls, also 60' x 100' Heifer Barn plus other outbuildings. 97 head Holsteins, 2 silos, 1 Harvestore. Full line of machinery. Close to church and Christian school. For further details contact:

Uultsje DeJong,
DIRECT REALTY LTD.
R.R.#5, Belleville, Ont.
613-966-5011.

Broiler and Farrow to finish operation; Drayton area. \$495,000 large F.C.C. mortgage available at 9-1/8%. Included in the selling price is; Broiler quota, broiler barn — fully equipped, Sow barn equipped with farrowing crates, dry sow tie-ups, loose pens — nearly new. Separate weaner barn with decks and heat. Nearly new finishing barn — 475 head capacity. All hog barns on liquid manure, pump included. About 650 pigs included. 50 acres tile drained land. 2 storey, 3 bedroom brick home, 2 baths. In good condition. Paved road.

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and ask for Keith Miller
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Wanted: an experienced, married, herds person on dairy farm. House supplied. \$1,200 — a month for the right person. Please write to: Box #4486, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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PERSONAL

Chr. Ref. widow, age 45, Dutch-born, Canadian over 30 years. In good health. Average looks and intelligence, (1 teenage child). Eager to trade her job of breadwinner for that of becoming homemaker for someone special. Would like to correspond and get acquainted with gentleman of similar background who also lives in South-Western Ontario. Letters may be written in English or Dutch. Serious replies only please. Photo welcome, but not necessary. Replies to Box #4481 please, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Wanted: Family to work on 150 sow, farrow to finish hog operation. Modern buildings. Good wages plus commission. Good home. Four miles from Lethbridge, close to Christian Reformed Church and Christian school (grades 1 - 12). Luke Brouwer, Box #774, Coaldale, T0K 0L0. (403) 328-7219.

Wanted: Married couple to work on irrigation and livestock farm in **southern Alberta.** Will be provided with a home. Call: (403) 223-8409, or write: Box 554, Taber, Alta. T0K 2G0.

EVENTS

Quaker organization will work to stop draft

PHILADELPHIA (EP) — The American Friends Service Committee told President Carter and Congress that it will oppose military registration and will work to stop it. The Quaker organization's national board of directors also said that if registration is revived, the AFSC will support those who, on grounds of conscience, refuse to register or to be inducted.

"The idea of sending young men and women to kill and die for oil in the Middle East or in a nuclear confrontation with the USSR is neither honorable nor workable," Executive Secretary Louis Schneider said. The AFSC in a statement approved at a board meeting in Philadelphia, said: "We believe re-institution of registration and the draft is a violation of religious freedom. The draft encourages military intervention and militarization of society at a time when military responses to crises are as obsolete as they always have been immoral. The time has come when non-violent means of resolving conflicts are as essential as they always have been the better way."

Russian Christians ask for more Bibles

FRANKFURT, Germany (EP) — In an appeal "to Christians all over the world," Christian dissidents in Russia have urgently requested more Bibles and Christian literature. This open letter issued by the Christian Committee for the Defense of Believers' Rights was recently published by the Society of Human rights in Frankfurt.

The letter says that the "spiritual hunger" in the Soviet Union has "assumed immense proportions." After decades of atheism and anti-religious campaigns, the country has "turned towards God and towards the Gospel through reconsideration of our thousand year-old religious tradition." The actual number of Bibles needed "far exceeded the number of Bibles printed or imported by permission of the Soviet government." Every tourist visiting the Soviet Union, should therefore bring with him, a Bible and a prayer-book, suggested the letter. One of the ten signatories of the document is Pastor Gleb Yakunin, who has since been arrested.

Supplies not diverted in Cambodia

NEW YORK (EP) — Contrary to some news reports, international relief supplies are reaching the Cambodian

people despite enormous distribution problems, according to officials of World Vision International and Church World Service (CWS) who recently visited Cambodia.

World Vision president, W. Stanley Mooneyham said he observed two separate distribution systems in Cambodia, "one for the 200,000 Vietnamese soldiers in the country, with rice coming from Vietnam; and the other distributing relief from international agencies to civilians." Dr. Mooneyham said aid agencies working in Cambodia are disappointed with the slowness of the distribution to the people, but "every available means of delivery is being used." He said there is an acute shortage of trucks and other equipment to transport the supplies to outlying areas, and the roads and bridges are so bad they can't accommodate a load of more than five tons each.

Perry Smith, acting Cambodia director for CWS of the National Council of Churches, said he recently visited three provinces and saw food being given out to the people. "They don't plan ahead for my arrival, so what I see is not put on for my eyes," he said. Both Mr. Smith and Dr. Mooneyham said they saw no evidence that international food aid is being diverted to Vietnamese troops or purposely warehoused for political purposes. They acknowledged that shipments have often gone into storage, but are moved as soon as possible.

Joining World Vision in its \$5 million Cambodia relief project are several other evangelical

organizations including World Concern, Youth for Christ, MAP International, Bethany Fellowship, Christian Life Missions, and the 700 Club.

Church disputes heresy charges involving Adventist theologian

WASHINGTON (EP) — Leaders of the Seventh-day Adventist Church have denied a report that one of the denomination's theologians has been charged with heresy. The report was apparently based on an article in the Review and Herald, national periodical of the denomination, which noted that Dr. Desmond Ford has been given a salaried leave of absence from Pacific Union College.

An anonymously circulated news release which was sent to Religious News Service and some Christian periodicals asserted that Dr. Ford was given the leave "to prepare a defense on charges of heresy" before a church tribunal in 1980.

But both Dr. Richard Hammill, vice-president of the church, and Franklin Hudgins, an information officer for the denomination, denied that the theologian has been charged with heresy. In telephone interviews, they said Dr. Ford has been given the leave to research some of his theological views which are "at variance" with Adventist doctrine.



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Calendar of Events

Ontario

Feb. 29 - All-Ontario Student Retreat at Camp Pioneer, Port Sydney.
Mar. 2 February 29 - March 2. Theme: A Time to Mourn and a Time to Dance. Registration fees: students, \$30; non-students, \$35. Send registration to any of the campus ministers.
April 19 C.L.A.C. 28th national convention; starting 9:30 a.m., in Silverthorn Collegiate Institute, 291 Mill Rd. (Etobicoke) Toronto, Speakers are Dr. Paul Marshall and Ed. Vanderkloet. Theme: "Constitutional Rights in Labour Relations."
Calvin College band tour: Dr. Derald De Young will conduct the Calvin College band in music which is appropriate for the Lenten-Easter season at daytime school stops and evening concerts. **Mar. 30**, Ensembles in Detroit, Chatham, Sarnia, for worship participation; concert, Sarnia I CRC, 8:30 p.m.; **Mar. 31**, Sarnia, Lambton Chr. High; Chatham Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.; **Apr. 1**, London Dist. Chr. High; Hamilton Dist. Chr. High; evening concert, Chatham Dist. Chr. High, 8 p.m.; **Apr. 2**, St. Catharines, Calvin Memorial School; evening concert at 8 p.m. in Covenant CRC.; **Apr. 3**, Toronto District Christian High; evening concert at Durham Christian High, Bowmanville, 8 p.m.; **Apr. 4**, Good Friday worship participation, Toronto area churches; evening concert, Toronto II CRC, 8 p.m.

Alberta

Mar. 13 Annual Meeting of the Pastoral Institute of Edmonton. The Pastoral Institute receives significant funding from the Christian Reformed Churches of Greater Edmonton and also received a major development grant from the CRWRC during its first five years of service.
Mar. 28 CLAC Boerenkool en Snert met Worst Supper.
Mar. 29 Edmonton Council of Christian Reformed Churches sponsors a workshop for the Christian Reformed people of Edmonton on Urban Evangelism — "Redeeming the City." Watch for further details.
Aug. 10-17 Edmonton, Billy Graham Crusade.

British Columbia

Mar. 3-4 New Westminster. Classis British Columbia conference on the past and the future of the Christian Reformed Church. Speakers: Rev. H. Van Andel and Rev. Arie Van Eek.
Mar. 10-16 Harry Houtman of Christian Stewardship Services will be in the lower mainland.
Mar. 16-20 Harry Houtman of Christian Stewardship Services will be in the B.C. interior.

Miscellaneous

May 14-16 Nashville, Tenn. Religious Communications Congress.
June 10-20 Grand Rapids, Mich. Christian Reformed Church of North America synod.
July 20-24 Dallas, Texas. Christian Booksellers Association annual meeting.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Fri. Feb. 29	Wed. Feb. 27	Mon. Feb. 25-10 a.m.	Fri. Feb. 22-10 a.m.
Fri. Mar. 7	Wed. Mar. 5	Mon. Mar. 3-10 a.m.	Fri. Feb. 29-10 a.m.
Fri. Mar. 14	Wed. Mar. 12	Mon. Mar. 10-10 a.m.	Fri. Mar. 7-10 a.m.

LET'S Play Chess

Editor: Pete Layer

Contestants	Problems:	#809	#810	#811	#812	Sub-Prev.	Total	Total	Total
	Points:								
H. Brouwer (I)		3	2	3	4	12	10	89	99*
J. Wilms (III)		3	2	0	2	7	88	95*	
A. J. Klein (I)		3	2	3	2	10	81	91*	
K. Amsinga (III)		3	2	3	2	10	66	76	
F. Vander Woude (I)		3	2	3	2	10	53	63	
H. Douma (II)		3	2	3	2	10	19	29	
M. Aplitius		3	2	3	2	10	16	26	
M. Mellissen (VI)		3	2	3	2	10	8	18	
R. Buist (I)			2			2	13	15	

***Winner!**
Comments
Congratulations go to Mr. Wilms who reached the ladder for the fourth time and Mr. Brouwer and Mr. Klein who came to the top for the second time. The publisher of our paper will send you a prize soon. We do need all of you back to make the ladder a success! All the solvers did a magnificent job with their solutions. #812 seemed to have caused the most problems with some solvers looking for the author's solution but only finding the alternate!

The December Solutions
#809 (G. Latzel) Key: 1. B-N2 threat; 2. B-R3 ch. and 3. BxR or N mate. Variations: 1. -, R-N6; 2. B-B6 threat 3. Q-Q7 mate. 2. -, R-Q6; 3. B-N7 mate. 1. -, N-N3; 2. B-R3 ch., N-Q2; 3. QxN mate.
#810 (J. Feldbrugge) Key: 1. B-B2 threat; 2. N-B3.
#811 (T.R. Dawson) Key: 1. P-N4 threat; 2. R-QN3 or NxN mate. Variations: 1. -, NxN ch., 2. K-Q5 ch, Q-K4; 3. BxQ mate. 1. -, N-B5 ch., 2. K-K4 ch., and 3. R-N3 mate. 1. -, Q-K7 ch., 2. KxN ch., Q-K4; 3. BxQ mate.
#812 (Mees) Don't blame this goof on Mr. Mees, please. Another editor suggested a change to eliminate a White Pawn, and your editor fell for it. The first problem in January is also numbered #812, so you can destroy this one without ever missing it. Mr. Mees' problems will appear in March. (Correctly, I hope) 1. N-N5 check. I am only giving the alternate solution.

Dutch Solutions
#809: 1. Lb2 dr. 2. La3 sch. enz.
#810: 1. Lc2 dr. 2. Pf3 mat
#811: 1. B4 dr. 2. Tb3 of Pf4: mat
#812 neven: 1. Pg5 sch. echte: 1. ??

Books

Philosophy

Essays from South Africa

Heartbeat: Taking the Pulse of Our Theological-Philosophical Heritage by B.J. van der Walt, 307 pages. **Horizon: Surveying a Route for Contemporary Christian Thought** by B.J. van der Walt, 297 pages. Both volumes published in paperback by the Potchefstroom University for Christian Higher Education, Potchefstroom, 2520, Transvaal, South Africa. Price per volume: three South African Rand. Reviewed by Theodore Plantinga, St. Catharines, Ont.

Both these volumes are collections of articles and essays. *Heartbeat* is primarily historical, dealing with the history of philosophy and theology, while *Horizon* is systematic and deals mainly with philosophical topics. The latter

volume does include some popular essays which do not presuppose any knowledge of philosophy.

The standpoint adopted throughout these books is that of a consistently Reformed philosophy. Dr. van der Walt not only knows Reformed thinking, he also knows how to put it to good use. The two volumes include many essays that Christian students and Christian professors alike will find valuable as they seek to deal with current scholarship and intellectual history in a consistently Christian manner.

The author is the director of the Institute for the Advancement of Calvinism at the Potchefstroom University for Christian Higher Education in South Africa. He is an Afrikaner by nationality, and many of the essays in these two

volumes were originally published in Afrikaans. Someone — presumably the author himself — has rendered them into English. But while most attempts at written English made by Afrikaners leave a great deal to be desired, these essays are remarkably well written, considering the circumstances. Dr. van der Walt must be a man of unusual linguistic gifts.

Calvinistic scholars in South Africa have done a good deal of interesting work in recent decades. Unfortunately, much of what they produce is published in Afrikaans, which is a language that few Christian scholars over here can read. (Anyone who reads Dutch can easily learn to read Afrikaans, but who reads Dutch nowadays?) Therefore, Dr. van der Walt is to be commended for

making the results of his thought available in English, and it is to be hoped that many other Christian scholars in South Africa will follow his lead.

If they do, however, I have a word of advice for them. When material is published in English to make it accessible to those who do not read Dutch and German and such languages, shouldn't the quotations from foreign languages also be translated? Dr. van der Walt has left many quotations in these two volumes untranslated. The general rule in English-language publications is to present the quotations in English, with, perhaps, a foreign word in parentheses here and there. The usability of these two volumes would have been greater if the author had followed this rule.

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A dictionary of the Christian church

The New International Dictionary of the Christian Church, revised edition, prepared by J.D. Douglas (General Editor), Earle E. Cairns (Consulting Editor), and James E. Ruark (Copy Editor); published by: Zondervan Publishing house, 1978. Grand Rapids: distributed in Canada by G.R. Mitchell, Willowdale, Ontario; hardcover, 1074 pages, U.S. price \$24.95. Reviewed by Theodore Plantinga, St. Catharines, Ontario.

This comprehensive reference work, which represents the combined effort of close to 200 distinguished contributors, is really a historical dictionary of the church, or perhaps a dictionary of church history. It is not, however, an encyclopedia. The line between a dictionary and an encyclopedia is sometimes hard to draw, but this volume falls clearly on the dictionary side. Its articles are informative and readable, and many of them include bibliographic

references, but I could not find one longer than three pages.

The book is generally evangelical and orthodox in its approach. It deals with liberal trends in theology but does not embrace them.

Some of the contributors to the book are Reformed scholars, but lovers of the Calvinistic tradition will find that the book does not devote quite as much attention to Reformed leaders, ideas and history as they might like. The Groningen school in nineteenth-century Dutch theology gets an article, but Groen van Prinsterer and Herman Bavinck do not. The book is nevertheless a valuable source of information and is well worth the price the publisher is asking.

Church history is too much neglected among us. May this volume — and there are others like it, such as the *Westminster Dictionary of Church History*, edited by Jerald C. Brauer — awaken new interest in the subject.



A native Nova Scotian. From *Atlantic Canada*, a collection of coloured photographs by the 1979 Photographer of the Year, Sherman Hines; published by Clarke, Irwin & Co. Ltd., Toronto, Ontario 1979; clothbound; Price \$24.95.

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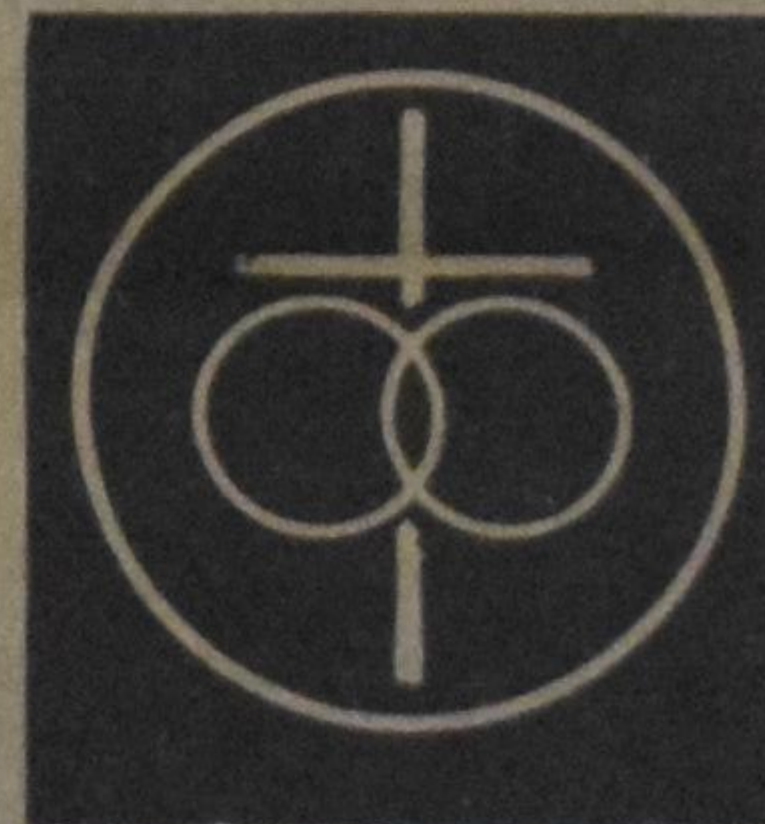
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Mon., March 24	Clarkson, Mississauga, ON	Janna Bruins	(416) 823-3679
Sat., March 22	Calvin, Ottawa, ON	Rev. Bernard DeJonge	(613) 224-5520

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